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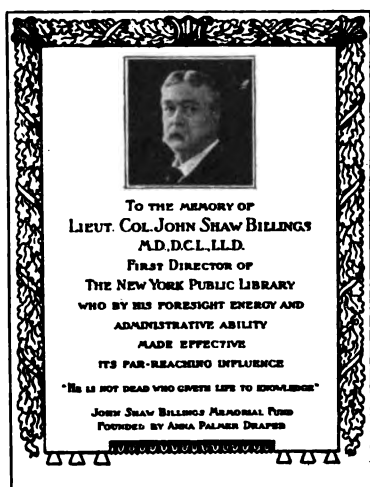


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Alerding, Herman Joseph

Diocese of Fort Wayne, 1857-September 19













THE  
DIOCESE  
OF  
FORT WAYNE

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1857—SEPTEMBER 22—1907

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*A Book of Historical Reference*  
1669—1907

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BY THE  
RT. REV. H. J. ALERDING

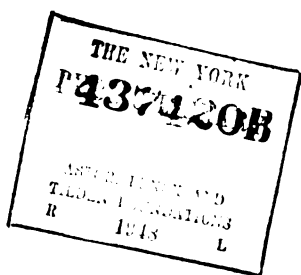
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*“Gather up the fragments that remain, lest they be lost.”*

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## PREFACE

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### I.

The History of the Church is a record of the mercies of God on the human family. Considered in this light, the view that history is self-glorification is narrow in the extreme, and lacks the Christian instinct referring all things to God. The same holds good, be it the history of the Church in general, or of any portion of it. The purpose always is the glory of God and the salvation of souls. Such is the issue, and not the individual, not the missionary, not the priest; and therefore the Church records should be kept accurately and not withheld from publication. Gratitude prompts us to thank and glorify the Giver on High.

Sublime doctrines replenish the priest's mind, heaven-born aspirations exhilarate his heart, the salvation of others fires his soul with charity; but the example of holy priests, zealous, apostolic laborers in the Lord's vineyard stimulates him to renewed and enduring activity. To study these men, how they lived, labored, suffered and died, will foster within him the heroic spirit of these grand characters. The laity is similarly affected, when they read how the laity, not more than two generations ago, brought exacting sacrifices, underwent severe hardships of travel in heat and cold, for miles and miles, over almost impassable roads, without breaking their fast, to confess, and to receive, and to assist at the Holy Sacrifice, and once more to hear the word of God preached to them. The Catholic of the twentieth century can appreciate the changed conditions only, by learning how the parishes, now prosperous and flourishing, were organized; how the church-buildings developed from the rude frame or log structure to the magnificent edifices of today; what hardships and sufferings, even the little ones had to undergo, to receive a Christian education. And the lives of hundreds of priests and thousands of noble lay-men will more than compensate for the scandalous conduct of a few.

These and similar considerations suggested the usefulness of the present work, and prompted its publication. It is a

plain statement of facts made on reliable authority. Its defects are glaring, for the reason that hardly in a single instance all the information that was wanted, could be obtained. No effort was made to conceal these defects beneath glowing verbiage and glittering generalities. The priests, the religious and several of the laity of the diocese have made this history possible by freely giving their assistance. Without the assistance of Rev. Wm. C. Miller, who spent nearly one year on it, the history would not have been undertaken. He is deserving the full credit, and the gratitude of all who appreciate what has been accomplished in preserving these records of the diocese. The reader is requested to note the defects whether of commission or omission and communicate the same to us for future use.

## II.

This history has been in preparation since December 18, 1905, when the following circular was sent to the priests of the diocese, with the request that the historical data be furnished within six months:

"A. The history of your place before it had a church. If the name of the place was changed at any time, give the change or changes. Record the visits of the earliest missionaries to your place or district. When did it become a STATION, that is to say a place without a church, regularly visited? Who were these visiting priests? Where did they reside? Give some interesting particulars of this period. Were there any note-worthy lay-men? What was the number of souls at this time? What was the complexion of the Catholic population as to nationality?

"B. The history of your place when it became a MISSION, that is to say, when it became a place with a church regularly attended. What priests had charge of it during this time? Where did they reside? In each case, if possible, give the year, month and day when they took charge and when they ceased to have charge of the mission. When was the first church built? Describe this church. Who was the priest in charge at the time of the building of the church? What was its cost? How was the money raised? Give interesting particulars of this period. Were there any note-worthy lay-men, with

reference especially, to the founders of the parish? What was the number of souls at this time?

"C. The history of your parish: 1. The church grounds. How much ground has the church? When was the ground acquired? Was it secured at one time or different times? What was the cost? What priest or priests had charge at the time of these purchases? Where did these priests reside? 2. The church. When was it built? Who was the priest at the time? Describe the church, the style of architecture, the decorations, the furniture, etc. How much did it all cost? How was the money raised? Have improvements been made on the church since its erection? What were they? When were they made? What did they cost? Who was the priest at the time? What is the seating capacity of the church? If the present church is not the first church, then give the history of the former church or churches. 3. The school. When was it built? Who was the pastor at the time? Give the dimensions of the building. Its capacity for school purposes. How much did it cost? How was the money raised? Have improvements been made since? What were they? When were they made? At what cost? Who was the pastor? 4. The teachers. Who teaches the school? Are the teachers male or female? Are they lay or religious? If religious, of what community? How many teachers? What grades are taught? Is there a high school or academy? How is the school supported? What is the attendance at school? Where do the teachers reside? If in a house specially for them, when was this house built? What did it cost? Who was pastor? What improvements since? When made? At what cost? Under what pastor? 5. The priest's house. When was it built? Who was the priest in charge? What was the cost? Have improvements been made since? Is the present house the first? If not then give the facts, dates, etc., concerning the former house or houses. 6. If your church property has still other church buildings, mention them, giving full information concerning the time of their erection, their cost, their purpose, their improvements, etc., as suggested by the above questions. 7. Give an account of the cemetery, its area, its cost, and other facts. 8. What is the estimated value of your entire church property? What is the amount of debt on the same?



9. Name the various societies in your parish. Give the dates of their organization, their membership, their purpose, the good accomplished, and so forth. 10. What is the number of families and the number of souls in your charge? 11. Mention any remarkable or extraordinary events in the history of your parish. 12. How many boys of your parish have become priests or have entered religious communities? How many girls have become sisters? 13. What lay-men have done your parish note-worthy services? What were these services?

"D. Missions and Stations. If you have charge of any Missions or Stations in addition to the church of which you are the resident pastor, then give information concerning each of them, such as is suggested by the foregoing questions.

"E. The priests. Give a complete list of the priests who served the Catholic people of your place or of your district in the early missionary days, and of priests who visited your place when it was a station, and of priests who attended the same when it became a mission, and of the priests who became the resident pastors. Give the dates on which their labors began and ended. It would be an act deserving special commendation, if a brief biographical sketch of each of these priests were given. If your parish has or has had assistant priests the names, dates, and brief biography of them is wanted.

"F. Above all, give your own biography."

## CHAPTER I.

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# INTRODUCTORY.

(A BIRD'S EYE VIEW.)\*

Indiana furnishes an excellent theme for history. The little French colony on its soil grew around the forts, thrown up by France as outposts, to protect the Illinois country and the Mississippi. The more exposed lines, extending from Niagara to Fort Duquesne, were simply military posts, around which scarcely a sign of settlement arose.

The pioneer of the valley of the Wabash was, in all probability, Robert Cavalier, Sieur de LaSalle. Doubt has long hung over his earlier explorations, about the year 1670; but the studies of our best antiquarian topographer, General John S. Clark, of Auburn, embracing every known document and map bearing on the point, leave little doubt that, about 1670, LaSalle passed from Lake Erie up the Maumee, crossed to the Wabash, and descended it till he became discouraged, and his men deserted. He was seeking the great river, called by the Iroquois, Ohio, and by the Western Algonquin tribes, the Mississippi. Marquette subsequently passed the mouth of the Ohio, which he called by its Algonquin name, Ouabouskigou, the origin of our Wabash. There is no trace, in the "Jesuit Relations," which were printed down to 1672, of any knowledge of the Wabash river, or the shores of Lake Erie. The "Relations," prepared for the ensuing years to 1679, which I printed from the old manuscripts, in all that they say of missionaries employed in the West, make it evident that no Jesuit ever reached the Wabash, before 1680. The early maps of Joliet, their friend, and the companion of Marquette, do not indicate it.

Marquette and Allouez reached the Illinois villages by the way of the Chicago river and the Desplaines; and the Recollects with LaSalle did so by the way of the St. Joseph's. During

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\* "Diocese of Vincennes, Indiana. Its History, by Rev. H. Alerding, genially appreciated by the historian of the Catholic Church in the United States, John Gilmary Shea," *New York Freedman Journal*, January 26 and February 2, 1884.

LaSalle's personal occupation of the Illinois country, Father Allouez kept aloof, as the great explorer was bitterly hostile to the Jesuits: but after he went back to France, the missionary was welcomed at the fort, in the Illinois country, by Chevalier Tonti. He subsequently founded a mission on the St. Joseph's, where wandering Miamis and Pottawottamies had gathered from Green Bay, in which district he had long ministered to them and the Maskoutens. The Marquis de Denonville, on the 1st of October, 1686, granted to Father Claude Dablon, Superior of the Jesuit Missions in Canada, a tract of land, twenty arpents in front on the St. Joseph's River and of equal depth, at such point as he might select, for a chapel and residence. A modest chapel and mission house rose twenty-five leagues from the mouth of the river, and here Father Claude Allouez died, August 27-8, 1689, and his remains, not improbably, repose within the limits of Indiana. Fathers Aveneau, Gravier and Chardon continued the St. Joseph's Mission, till hostility between the French and the Miamis prevented their labors for a time.

In 1719 Fort Ouiatenon grew up among the Ouiatenons or Weas, another Miami tribe on the north bank of the Wabash, below the present Lafayette. Father Mermet had been their missionary, and may have labored here. Then Fort Miami was established where Fort Wayne now stands and finally, in 1733, the Poste au Ouabache, which soon took the name of its active commandant, a Canadian gentleman, John Babtiste Bissot, called from a seigneurie he owned in Canada, Sieur de Vincennes. He had long been active in Western affairs, was brother-in-law to Louis Joliet, the discoverer of the Mississippi, and died nobly in an unfortunate campaign against the Chickasaws.

A chapel, dedicated to St. Francis Xavier, was erected at this last post, and there seems to have been chapels at Fort Miami and at Fort Ouiatenon. On the 22nd of July, 1741, a child was born at the last of these, who received in baptism the name of Anthony Foucher. This boy was destined to be the first native of the Wabash Valley, or indeed of the Western country, who was raised to the priest-hood. He was ordained by the Bishop of Quebec, October 30, 1774, and before he died, in 1812, a Bishop, from the Southern bank of the Ohio, was

reviving the Faith among his countrymen on the river of his birth.

Our reverend historian of the diocese of Vincennes then takes up the earliest Register of Vincennes, opening April 21, 1749, with the marriage of Julian Trottier to Josette Marie. The officiating clergyman was the Jesuit Father, Sebastian Louis Meurin, who continued the labors of Allouez and Mermet.

Stirring times of wars with England had come, and the little posts at Vincennes, Ouiatenon, Kaskaskia, St. Joseph's, Prairie du Rocher were filled with tidings of battle and expedition. The Jesuit Fathers, Vivier, Lamorinie, Poitier, DuJaunay, all labored among the French and Indians of Indiana, and the line of these pioneer priests of the Society closes with Father Julian Duvernay, who officiated at the chapel of St. Francis Xavier till 1763.

Then the flag of France was lowered at all the French posts in the West, and English soldiers came to plant, amid these French hamlets and their Indian friends, the flag of England. It was regarded with sullen discontent, and when Pontiac proposed to the Indian tribes a general rising, almost all the English forts were captured and destroyed simultaneously. Among them perished Fort Ouiatenon.

Of the state of religion, among these little communities of Catholics in the far West, we know but what can be gleaned from the parish registers and from lists that have been preserved of those who made their Easter duty; there is very rare evidence of immorality; the colonists married young, and if jovial, light-hearted and daring, more given to hunt and Indian trade, than to patient tilling of the soil, they led moral lives, were tolerably regular in their devotions, and the little communities have no criminal record, no prisons, no deaths by violence, no executions. Each little settlement had its notary, and he or some other of the better educated read the mass-prayers, and catechized the children, when no priest was there to offer the Holy Sacrifice. At this time there were some eighty or ninety families at Vincennes, fourteen at Ouiatenon and nine or ten at the junction of the St. Joseph's and St. Mary's.

The infidel council at New Orleans, in 1762, ordered all Jesuit chapels to be razed, and one in Illinois, though on

English soil, was actually destroyed. When the English commanders came, the Catholics of Indiana felt despondent. The fate of the Acadians, who, born and brought up under the English flag, had been deprived of their homes and all they possessed, and had been torn from their native land to be flung as paupers along the Atlantic coast, was before them. A similar fate might be theirs. On the 30th of December, 1764, a new era seemed to dawn, when Gen. Gage announced in a proclamation, that the King of England granted to his new Catholic subjects in the Illinois' country, liberty to enjoy their religion undisturbed.

The people at Vincennes then sought to obtain a priest; but the Bishop of Quebec, cut off from supply of clergymen from France, deprived of the Jesuits and Recollects, who were doomed to extinction, could not find priests to fill nearer pressing wants. It was not till 1769, that the Rev. Peter Gibault reached the Illinois country. At Vincennes, and the adjoining missions, there were some 800 souls. They received the priest with joy; marriages were solemnized, the children privately baptized were christened with due ceremonies. The Mission was one to attract him, with its orchard and gardens, but his field of labor included also the Missions in Illinois, and his visits to Vincennes were made at stated intervals.

In 1772, the little Catholic community in the Wabash valley were startled by an order of Gen. Gage, which seemed to prelude a new Acadian outrage. They were all commanded to leave the settlements; when they protested against the cruel order, he demanded the title deeds of the lands they held. It was evident, that it was the purpose to drive the Catholic settlers from British soil, doubtless to gratify the bitter anti-Catholic feeling in the English colonies at the East.

But the Parliament of Great Britain, on the 2nd of June, 1774, passed a law which precipitated the American Revolution, by arousing all the bigotry of the colonies. This was the "Quebec Act," by which the people of Canada were permitted to retain their French laws and customs, and the Catholic Church was maintained in all its rights. The French settlements at the West, in our present Michigan, Indiana, Illinois and Wisconsin, were by the act included in the province of Quebec. The Church there was thus formally recognized



by the English Government, and the right of the Bishop of Quebec to appoint priests, of the priests to receive tithes, was guaranteed by law. The oath of allegiance required to be taken was such, as Catholics could lawfully take, not such a one as was tendered to the Acadians, who were condemned as Popish Recusants.

This guarantee of religious freedom filled the Catholics on the Detroit, the Wabash, the Illinois and Mississippi with joy; but by the people of the English colonies, it was regarded in the light of a grievous and bitter wrong. It is denounced in our Declaration of Independence as an act of pretended legislation "for abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government, and enlarging its boundaries, so as to render it at once an example and a fit instrument, for introducing the same absolute rule into these colonies." I cannot find that in the legislation or judicial decisions of those Western States, this act has ever been recognized as having been in force, but it certainly was at least till July 4, 1776, when the severing of all allegiance to England may have modified the condition of affairs; but this is a question for constitutional lawyers to decide.

When the Revolution broke out, the English Government, which had appointed Indian agents, controlled the various tribes of red men, and used them against the thirteen States; and it became important to destroy this influence. The Continental Congress had no resources, but Virginia claimed the country, northwest of the Ohio, as part of her territory. In the summer of 1778, an expedition from Virginia, under Colonel George R. Clark appeared before Kaskaskia, after a brave and hardy march. The French settlers and their priest, Rev. Peter Gibault, received him without opposition; and Clark, by the aid of this clergyman and of Colonel Vigo, a Spanish settler there, reduced Vincennes, capturing the British commandant.

Indiana thus became part of Virginia, and came within the sway of Congress. The people took the oath of allegiance to the Commonwealth of Virginia, and its laws were extended over all the territory.

Virginia had been fiercely anti-Catholic; its colonial statute book teems with penal laws against the Catholics, and one may

be cited as a sample, which put the testimony of a Catholic on a par with that of a negro slave, something not to be received in a court of justice. In Virginia a man might with impunity kill another in presence of a Catholic or a slave.

This old spirit soon showed itself; for shortly after the temporary Government was organized by Colonel Todd, the French settlers were, as under Gage, summoned to produce the titles by which they held their lands. Yet, amid the uneasiness produced by this hostile act, the Catholic settlers did not waver in their new allegiance, but bore their part in the struggle. In the autumn of 1780, LaBalme, with a party including many from Vincennes, captured the British post, Kekionga, on the Maumee, and died bravely soon after, overpowered by numbers, at the River a-Boite.

In 1781, Virginia relinquished to Congress the territory northwest of the Ohio, and the deed confirmed the French titles, including those of the churches in Indiana, Illinois and Michigan.

The course pursued by the Rev. Peter Gibault, cut him off from all aid or recognition in Canada, so that he had to struggle on alone, reduced with his people to great penury, by their sacrifices for the national cause. During the long interval from 1779 to 1784, he was unable to visit Vincennes. He came at last with Rev. Payet, and revived religion once more. The next year he took up his abode at Vincennes, built a new log church, ninety feet long by forty-two broad, the old church being remodeled for his residence. Here he remained till the 11th of October, 1789.

Meanwhile, the treaty of Paris, in 1783, had recognized the independence of the United States, with its territory extending to the eastern bank of the Mississippi; and the clergy in Maryland and Pennsylvania, who had at first, from fear of offending Protestant prejudice against Bishops, deprecated the appointment of one, had solicited that a Bishop should be placed over them. Pope Pius the Sixth, in 1784, appointed the Rev. John Carroll, Prefect Apostolic; but the pastor at Vincennes was a stranger amid the clergy in the United States, while he was under the ban in Canada, where the Bishop had excommunicated all who joined the Americans, and still refused the sacraments to all, who had not remained faithful to the

British cause. Yet, the northwest territory was still part of the Diocese of Quebec, although the Bishop exercised no jurisdiction. This unfortunate condition of affairs lasted, till the erection of the See of Baltimore by Pope Pius VI., November 6, 1789, when in express terms he directed "all the clergy and people dwelling in the aforesaid United States of America, though hitherto they may have been subject to other Bishops of other dioceses, to be henceforward subject to the Bishop of Baltimore." The Bishop of Quebec, though protesting pro forma against a division of his diocese without his knowledge, gladly relinquished all claim and jurisdiction over a district, whose spiritual wants he had neither inclination nor power to supply.

Down to this period, the territory of the subsequently erected diocese of Vincennes was under the ecclesiastical law of France, as held in Canada. The priest received his tithes, the decrees of the Council of Trent were regarded as published as much as in Canada—the same holy days of obligation and fast days were observed as on the banks of the St. Lawrence.

The diocese of Baltimore, as established by the Holy See, included the whole territory then belonging to the United States, and recognized by the treaty of Paris, in 1783. Its Western limit was the Mississippi; Florida with the Gulf shore, Louisiana, and all the territory west of the Mississippi, were in the hands of Spain; over it the Archbishop of Santiago de Cuba had, since 1776, extended his ecclesiastical jurisdiction, and through a Bishop Auxiliary he was endeavoring to bring in the discipline of the Church.

Bishop Carroll with few priests, no seminary, no institutions of any kind, found himself unable to meet the calls, that came from all parts of the vast country, confided to him. Natchez was visited by the Spanish ecclesiastics of New Orleans; but the Northwest was destitute of priests.

That district had another difficulty. The bigotry of John Jay, in 1775, prevented Canada from joining the thirteen colonies; the same feeling made him, in 1786, an indifferent diplomatist, when Franklin was willing to make any concession to induce England to yield it to us. England retained Canada not only, but for years maintained her military possession of Detroit, and her influence over the Indian tribes of the West,

whom she incited to hostility against the Americans. The Catholics of the North-West were true; living from infancy in intimate relations with the various nations, they knew their language, their disposition, their ideas. But for their aid as agents, interpreters, deputies, the United States Government would have been powerless in the West.

But the want of priests was felt by all. The storm of the French revolution sent, at the opportune moment, a number of learned, zealous priests to this country. One of these, the Rev. Benedict Joseph Flaget, was sent by Bishop Carroll to Vincennes soon after his arrival, in 1792. Travel was slow and difficult. It took twenty days to reach Pittsburg from Philadelphia; and to reach Vincennes was often a matter of months. The good priest arrived at his ruinous log chapel, in season to celebrate Mass at Christmas, after restoring the tottering altar, and giving the church such renovation and decoration as time and means permitted. There was a community of 700, but in the long period when no priest was there, so great had indifference grown, that only twelve approached the Sacraments, at the great Solemnity. He went to work, however, with the zeal which characterized him through his long Apostolic career, and was consoled with seeing that the majority became communicants, just reversing the numbers that shocked him on his arrival. He opened a school, encouraged industry, thrift and charity. The neighboring Indians also received his care, and his labors during the ravages of the small-pox completely prostrated him. Having been recalled to Baltimore, he left Vincennes in the spring of 1795.

To replace him, Bishop Carroll sent the Rev. John Francis Rivet, who had arrived from Spain in December, 1794. Washington had seen the happy influence of Father Flaget over the Indians, and wished a priest to aid the Government in carrying out a beneficent policy, which would tend to their civilization, and who would teach them the advantages of the Christian religion. Father Rivet's offer of his services was accepted; he was directed to establish himself on the Wabash, and a salary allotted to him. Though the Government long neglected to pay this sum, needed for his support, Father Rivet, says Bishop Carroll, "applies himself incessantly in fulfilling the objects of his appointment, and disposing the Indians to main-

tain a friendly temper towards the United States. He is indefatigable in instructing them in the principles of Christianity, and not without success." The historian of the diocese of Vincennes shows, from the records, to how many different tribes his zealous care extended. By any one who remembers, how those Indians, under English influence, made war on this country, defeated St. Clair and Harman, and yielded to Gen. Wayne only after a stubborn fight, the service done the country by the Catholic priests and people can be estimated. The English Government knew and felt Father Rivet's power, and a priest from Canada, a future bishop of Halifax, was sent to employ his influence with the Indians, to induce them to make no alliance with the Americans.

Rev. John Francis Rivet became Vicar General in the West, in 1798, and continued his labors till he sank under them, in 1804. Vincennes was then for years without a settled pastor; visited at intervals by Rev. Donatian Olivier from Illinois, and by Revs. Baden and Nerinckx from Kentucky.

When the See of Bardstown was erected, the people of Vincennes applied to their old pastor, the newly consecrated Bishop of Bardstown, for a priest. He visited them himself in 1814, and, with Rev. D. Olivier, remained some time in instructing the people so long neglected, and for the first time administered the Sacrament of Confirmation in Indiana. He visited them again and again, as missionary and as Bishop, but it was not until 1818, that Vincennes received a pastor, in the person of the Rev. Anthony Blanc, who, during a two years' incumbency, not only revived faith at Vincennes, but built two log chapels, one at seven miles and the other at twelve miles distance. Two other priests assisted him at intervals. He was succeeded by Revs. Dahman and Champourier.

The Catholic Almanac of 1822 thus briefly gives its account of the Church in three States, which now form eight dioceses, presided over by two Archbishops and six Bishops; "the states of Ohio, Indiana and Illinois are daily adding more and more to the Church. In each of these, several large congregations of Catholics are found. They are chiefly French, who extended themselves through parts of this country as early as the 17th century. Vincennes, in Indiana, was formerly a station of the Jesuits, whence they made excursions among the savage tribes."



Father Champourier, sent there in May, 1823, describes the Church in Vincennes as so "nearly rotten and out of repair, that at any little storm it becomes very dangerous to stay in it. Moreover, it is open to every wind and penetrated by every drop of rain," and he appealed in the papers to the Catholics of the country, for aid in the erecting a more suitable church. He was the only resident pastor, with a whole State, and even more, for his parish.

When Bishop Flaget visited Indiana 1829, he found Catholics at New Albany, the Knobs, Black Oak Ridge and Washington. The jubilee granted by Pope Leo XII was proclaimed; Mass was offered at all these stations, instructions given, marriages and baptisms performed, or revalidated.

A new Catholicity was thus growing up around the old cradle of the faith at Vincennes. So promising did the future seem, that Bishop Flaget met Bishop Rosati, of St. Louis, at Vincennes in 1832, and after examining the condition of affairs and the prospect of an increase by immigration, these two great Bishops resolved, to address the Holy See and solicit the erection of Indiana into a diocese, with the See at Vincennes; and for the mitre they agreed to propose the President of Mt. St. Mary's College, the Rev. Simon Gabriel Brute.

The first of our present series of Catholic Almanacs, that published in 1833, gives its account of Indiana so briefly, that we may be allowed to copy it in full: "Black Oak Ridge, Davies County, Rev. Simon Lalumiere. Mount Pleasant, occasionally. Vincennes, 693 m. from Washington. Rev. L. Picot." This was all the actual material for the new diocese.

One of these, apparently the Ven. Father Lalumiere, himself a native of the State, in the spring of 1833 said Mass for the four or five Catholic families of Columbus, and preached in the Court House; then said Mass at Shelby for ten Catholic families. At St. Peter's, in Daviess County, the Sisters of Charity, it would seem, had opened a school, and he began to talk of a church at Washington, Indiana, and the Bishop who was expected. "The Catholic population of Indiana is greater than would readily be supposed, and is constantly and rapidly increasing," he adds.

There seemed to be no very encouraging field for a Bishop, but the Rev. Dr. Brute resigned his position at Emmitsburg,

for which he was so well fitted, and where as professor and president he had produced an indelible impression on the young levites, confided to his care. At the call of his Superiors and yielding to the judgment of those whom he respected, he assumed the arduous duty of building up a new diocese. He had seen the struggles and difficulties of others, and had no unfounded hopes.

The diocese of Vincennes as established by the Holy See, in 1834, included the State of Indiana, and also about a third of Illinois. Having accepted the Bulls, he made a retreat at Bardstown, and was consecrated in the cathedral of St. Louis, October 28, 1834, by Bishop Flaget, assisted by Bishops Rosati and Purcell. He was welcomed with joy at Vincennes, and took possession of his little brick cathedral and his palace, which was a one story building, measuring twenty-five feet by twelve. He had in his diocese two priests in Indiana, Revs. Lalumiere and Ferneding, the latter the pioneer priest of the German settlers, and one in Illinois, Rev. J. M. J. St. Cyr, then at Chicago. There was, besides, Rev. Badin's Mission at South Bend, with the Sisters and an Indian school.

He made a visitation of his diocese, to discover where there were Catholics to be attended, at what points churches could be established and maintained. Then, with some definite idea of the wants of the diocese, he went to Europe to solicit aid for the flock of all nations gathered in Indiana, old French settlers to the "manner born," Americans from Maryland and Kentucky, Irish and Germans. In Europe he procured material aid, and appealed to his Breton countrymen for priests to aid him. The men of St. Patrick's race did not turn a deaf ear to the call; priests came, of sterling qualities, who made Indiana the field of their long and untiring labor. How the Bishop, after his return, devoted himself to his duties as bishop and missionary, our reverend author tells most touchingly. His short career one of constant visitation, closed in June, 1839, in a calm and holy death, fit crown for such a life.

The Rev. Celestine de la Hailandiere, one of the Breton priests who came to Bishop Brute's aid in 1836, had been appointed coadjutor, and became the second bishop of Vincennes. He was in Europe, at the time of Bishop Brute's death, and began his labors for his diocese by sending over priests, vest-

ments, sacred vessels. He induced the Eudists to undertake a theological seminary at Vincennes, Father Sorin, of the Holy Cross, to begin the work at Notre Dame, which God has so wonderfully blessed; the Sisters of Providence, to begin that institute, which possesses such a special charm of spirituality.

On reaching his diocese, Bishop de la Hailandiere began to introduce system and order; he held a retreat for his clergy, followed by a Synod. The erection of the See of Chicago, in 1844, relieved him of the Illinois portion of his diocese, but his energy and activity were of the kind that, directed by another, effect great results, but which, when not accompanied by the power to direct and employ others, produce discontent and confusion. He resigned the See in 1847, and returned to Brittany, where he died in May, 1882. By his own desire, his remains were brought across the Atlantic by his near kinsman, the Rev. E. Audran, to be laid in the Cathedral, which he never ceased to love.

Bishop Bazin, his successor, died in less than six months after his consecration; and the mitre of Vincennes was placed on the head of the Rev. Maurice de St. Palais, a native of the diocese of Montpellier, who had been on the Indiana mission since 1836, an earnest laborer, cheerfully enduring hardships and perils of no ordinary character. His appointment was welcomed by all; and his first work the establishment of asylums, for the care of the orphans. It was to his zeal that Indiana is indebted for the introduction of the Benedictine monks, from the famous Abbey of Einsiedlen, who made St. Meinrad, so well known.

Bishop de St. Palais' labors in Indiana as priest and bishop covered a term of nearly fifty years. It was, therefore, especially under his care that religion developed, the administrations of his predecessors having been too brief, to do more than plan the good they desired to accomplish.

He died in June, 1877, Bishop of Vincennes, having declined the appointment of Arch-bishop of Toulouse. He was not even Bishop of the whole State of Indiana, the See of Fort Wayne having been erected in 1857, which comprised the Northern part of Indiana.

## CHAPTER II.

NORTHERN INDIANA WITHIN THE JURISDICTION OF THE BISHOPS OF QUEBEC, BALTIMORE, BARDSTOWN AND VINCENNES—BISHOPS OF QUEBEC, 1674-1789; BISHOP CARROLL OF BALTIMORE, 1789-1810; BISHOP FLAGET OF BARDSTOWN, 1810-1834; BISHOPS BRUTE, DE LA HAILANDIERE, BAZIN AND DE ST. PALAIS OF VINCENNES, 1834-1857.

Naturally, the heads of various orders and religious communities exercised jurisdiction over their subjects, such as the Franciscans, the Dominicans, the Jesuits and others, who labored in various regions of this vast country, from the earliest days. When, however, the first Bishop of Quebec was installed in the year 1674, this Bishop and his successors exercised jurisdiction over the territory, now known as Indiana, Michigan, Illinois, Maine, Ohio and New York. The British Colonies on the Atlantic coast, from New Hampshire to Georgia, in the seventeenth and eighteenth centuries, were subject to the Vicars Apostolic of the London district, England. During this time, Florida and Louisiana, embracing all west of the Mississippi, belonged to the diocese of Santiago de Cuba; Texas was part of the diocese of Guadalajara; New Mexico of that of Durango, and California was governed by a Prefect Apostolic.

Pope Pius VI appointed the Rev. John Carroll Prefect Apostolic in the United States, in June, 1784; but the jurisdiction of the Bishop of Quebec continued, until the same Pope erected the new See of Baltimore, on November 6, 1789. Bishop Carroll was consecrated August 15, 1790, and his diocese was made coextensive with the United States. A diocesan synod was held at Baltimore, with an attendance of twenty-two priests, on November 7, 1791. In 1800, Bishop Neale became Bishop Carroll's Coadjutor. On April 8, 1808, Pope Pius VII raised Baltimore to the rank of a Metropolitan See, and founded the new dioceses of Boston, New York, Philadelphia and Bardstown. The Catholic population, at

this time, was estimated at about 25,000, with 68 priests, 80 churches, several religious orders and three colleges. Rt. Rev. John Carroll was born in Maryland, January 8, 1735. He attended the college at St. Omer in Flanders, and entered the Society of Jesus at Watton, 1753. He was ordained priest in 1761. In June, 1774, he returned to America and labored there, as a secular priest, in Maryland and Virginia. He was consecrated Bishop, August 15, 1790, and was made Archbishop in 1808. He died December 3, 1815. Pastoral letters show the Bishop caring for his flock; his controversy with Wharton and others show his ability in defending the faith against assaults.

Rt. Rev. Benedict Joseph Flaget was born of a widowed mother, November 7, 1763, at Coutournat, France. Two years old his mother also died, and an aunt took charge of the boy. He began his study of philosophy and theology, at the age of seventeen, in the Seminary at Clermont, finishing the same at Issy, and was ordained priest in 1788. When the French Revolution broke up all institutions of learning in France, Father Flaget sailed for Baltimore, in 1792. Bishop Carroll sent him to Vincennes, Indiana, where he arrived December 21, 1792. He was recalled to Baltimore in 1795. On November 4, 1810, he was consecrated Bishop of Bardstown, having up to that time been engaged mostly in teaching. He visited Indiana several times as Bishop, but whether he came as far as the present diocese of Fort Wayne, is not known. Bishop David became his Coadjutor in 1819, Bishop Chabrat in 1834, and, at the time of his death, it was Bishop Spalding. "He died, as he had lived, a saint," says Bishop Spalding, "on February 11, 1850." The diocese of Bardstown, when first established, comprised Kentucky, Tennessee, Ohio and all the Northwest. Our historian Shea says of Bishop Flaget: "No Bishop, in this country, has ever been regarded as equalling Bishop Flaget in sanctity, in the spirit of prayer, in the ardor of his devotion, his firmness, patience and constant devotion to all the duties of his State." A number of seemingly well-authenticated miraculous cures were ascribed to Bishop Flaget, while visiting France. An account of these cures, bearing every evidence of a miraculous nature, was given in "The Record," published at Louisville, under dates of January 26

and February 2, 1905. It was in 1841 Bishop Flaget's See was transferred from Bardstown to Louisville.

The diocese of Vincennes was established in 1834. It comprised Indiana, and Illinois east of a line from Fort Massac along the Eastern boundaries of Johnson, Franklin, Jefferson, Marion, Fayette, Shelby and Mann Counties to the Illinois river, eight miles above Ottawa, and thence to the Northern boundary of the State.

The Rt. Rev. Simon Gabriel Brute de Remur was born at Rennes, the capital of Brittany, in France, on March 20, 1779. The untimely death of his father threw the responsibility of his education on his mother, a woman of strong Christian character. How well she succeeded may be learned from the Bishop's reminiscences referring to his first Communion, where he says: "I thank Thee, O my God, for the state of innocence and piety I was in the day I performed this most important act. My heart is full when I think of that day—thanks, thanks, O my God!" A retentive memory, a lively imagination, and close application made him a ripe and accomplished scholar. He was well advanced in his studies, having become familiar with Latin and Greek, when the revolution broke out. During this reign of terror, unhappy France was deluged with the blood of her best and noblest sons. He witnessed it all. Having entered the medical college in 1796, he graduated 1803. In the same year, however, he gave up the practice of medicine and entered the Seminary of St. Sulpice, at Paris. Five years of earnest and brilliant studies in theology, brought him to the gates of the sanctuary, and he was ordained priest in 1808. Following Bishop Flaget to America, he landed at Baltimore on August 10, 1810. He was there made president of St. Mary's College, and donated it his library of 5,000 volumes. We are told, "He was an oracle of learning to the clergy and bishops of the country. Indeed, from his secluded home in the mountain, his influence was felt throughout the entire Church of America,"—the influence of a learned and holy man.

He was consecrated Bishop of Vincennes, October 28, 1834, at St. Louis by Bishop Flaget, assisted by Bishops Rosati and Purcell. He was duly installed on November 5, by the same Bishops, at Vincennes. What he found in his diocese

was: Two priests, a cathedral of four brick walls and roof unplastered and unwhitewashed, without sanctuary, a residence of a single room 25x12 feet, a revenue of \$100 pew rent per annum, and a subscription list of \$240 for his support. A visitation of his diocese revealed to him the great need of priests, and means to erect churches, and to supply these he visited France. After incredible hardships and labors, he died June 26, 1839, of consumption, the result of a severe cold caught while riding on the outside of a coach, in Ohio, on his way to the Council at Baltimore. His remains rest in the crypt of the Cathedral of Vincennes.

It must be of great interest to the reader, to ascertain the status, in those days, of what is now the diocese of Fort Wayne. We can do no better, in this respect, than to quote from Bishop Brute's letter to the Leopoldine Association for the propagation of the faith, giving a full account of his first episcopal visitation in his diocese: "I went North in Illinois as far as Chicago on Lake Michigan. Rev. St. Cyr had arrived there from St. Louis, and enabled the Catholics to make their Easter Communion, so I gave only a few Confirmation. Chicago is now composed of about four hundred souls, French, Canadians, Americans, Irish, and a good number of Germans. From Chicago we went around the end of Lake Michigan to the river St. Joseph, and the mission of the Rev. de Seille, at the Indian village at Pokegan, situated just outside of our diocese, and in that of Detroit. This mission was established, many years ago, by the Venerable Father Badin. Father de Seille has lived three or four years at Pokegan. On Thursday evening we arrived at South Bend, a little town beautifully situated on the high banks of the St. Joseph river. It is growing rapidly, owing to its many advantages. Crossing the river, we visited St. Mary of the Lake, the mission house of the excellent Father Badin, who has lately moved to Cincinnati. He had a school there kept by two Sisters, who have also gone away, leaving the place vacant. The 625 acres of land attached to it, and the small lake named St. Mary's, make it a most desirable spot and one soon, I hope, to be occupied by some prosperous institution. Rev. Badin has transferred it to the Bishop on the condition of his assuming the debts, a trifling consideration compared with the importance of the place. On

Friday morning we left for the Tippecanoe river, and the village of Chickagos. The Indians had heard of our coming, and had sent some of their number in advance, to ascertain our movement. They gave notice of our approach to others, who had camped out a few miles to wait for the Bishop, and to make a more worthy escort for him. The chief of the Chickagos was there and directed the movements. Coffee had been prepared at the small village, only three miles from the principal one. We dismounted, and sitting on mats of woven straw partook of their kind cheer. Then we crossed the river and soon arrived.

“Chickagos village is not so large as Pokegan, yet the chapel is nearly as large. It is however without ceiling, and without a room for the missionary overhead. The mission being of later standing, Father de Seille had baptized only about 120 persons, of whom I confirmed sixteen. Our interpreter was a Canadian woman seventy years of age, a truly deserving person. On our arrival all assembled in the chapel and Father de Seille introduced me as their Bishop, the head in these parts of all the other Black Robes. On Sunday morning, Father de Seille and myself sat upon two little stools in the chapel, and some twelve of the leading men came in and took their seats upon some of the opposite benches. Chickagos made the speech and, having expressed his confidence in Father de Seille and in me, he said he would present me with half a section, 320 acres of their land. Having replied through the interpreter, we prepared for Mass and Confirmation. Before Mass six children were baptised by me. We slept on the benches of the chapel, and some of the straw from the floor, wrapt up in our great-coats, after the manner of the good Father. Our food was boiled corn, fish, venison, and wild turkey, minced together in one dish, and some cranberries broken and mixed with sugar, they got from trees. Our drink was water, coffee was not to be had, although this was the principal village. I was to leave them after vespers, so before we began they came to sign the deed of the land, presented to the Church, which we had drawn up in as legal a form as we could. After a few parting words, and giving them my blessing, we mounted our horses and were escorted for some miles by a large number, Chickagos at their head, who before leaving us dismounted from their



horses, and asked their Bishop's blessing again. We spent the night at the house of a settler, fifteen miles from Chickagos, and found the house so full that many had to lie on the floor, as I had done once on my way to the lake. Here we had a bed for two, as was often the case. Through all that journey of 600 miles, we seldom came to any regular taverns, but almost every family would allow you to share their meals, and give you a place under their roof.

"The day after we reached Logansport, a rapidly improving town on the canal, that is nearly completed and will unite the Wabash with the Maumee at Fort Wayne, and thus Lake Erie with the Ohio and the Mississippi, through the States of Indiana and Illinois. I found there a good number of Catholics, and promised to send them one of the first priests I could obtain. I said Mass the next morning and then left for home, yet some days' journey, passing through Fayetteville, Attica, Covington, Terre Haute, etc. Few Catholics are as yet collected in these growing towns, but soon there will be more. Shortly after my return, Father Lalumiere came home and the account of his journey was very consoling. He had found more Catholics than I had, and many places ready to receive a priest. In three places they had begun to build churches. At Fort Wayne they had finished one, 60x30 feet, and the congregation numbered 150 Catholic families. I was happy to send them the Rev. M. Ruff from Metz, in France, recently ordained and speaking the three languages, French, English and German. Of the latter there are a good many living there and in the environments. I had ordained Rev. M. Ruff subdeacon and deacon before my journey to Chicago, and had sent him to the Seminary of St. Louis (St. Mary of the Barrens), to make his retreat, and there he was ordained priest by that excellent prelate, Doctor Rosati."

RIGHT REV. CELESTINE RENE LAWRENCE GUYNEMER DE LA HAILANDIERE, the second Bishop of Vincennes, was born at Combourg, in Brittany, May 2, 1798, and was baptized the same day, this being the time of the revolution, by a priest who was concealed in the house. He studied law, to fit himself for the magistracy. At the age of twenty-four, attending a mission given by the Fathers of the Faith, he resolved to renounce the world and the flattering prospects held out to

him. He entered the Seminary at Rennes, and was ordained at Paris, on May 28, 1825. When Bishop Brute requested the Bishop of Rennes, to give him the name of a priest worthy to be his Vicar General and Coadjutor, the Abbe de la Halandiere was selected. He came to America, in 1836, but two years later was again sent to Europe in the interest of the diocese. While there busily engaged, information reached him at Paris, that Bishop Brute had died, and that he himself had been appointed Bishop Brute's Coadjutor. He was consecrated Bishop at Paris, by Bishop Forbin Janson, on August 18, 1839, and made every exertion to obtain needed aid for his diocese. He sent over vestments and sacred vessels for the churches, the Eudists to found a college, Fathers and Brothers of the Holy Cross, Sisters of Providence. After returning to his diocese, one of his first acts was to hold a retreat for his clergy, which was followed by a diocesan Synod, in 1844. Bishop Hailandiere was a man of restless activity, and his energy made him unpopular with many. Aware of this, he visited Rome, in 1845, to resign his see, but Pope Gregory XVI induced him to return to his diocese, and resume his labors. He did so, but the old troubles continued and new ones were added, so that in 1847 the Holy Father accepted his resignation. He returned to his native country and died on an estate belonging to the family, at Triandin, on May 1, 1882. It was his desire that his remains be buried beneath the sanctuary of the Cathedral at Vincennes. His wish was complied with.

RIGHT REV. JOHN STEPHEN BAZIN, third Bishop of Vincennes, was born in 1796, in the diocese of Lyons, France, where he entered the priesthood and came as a missionary to the diocese of Mobile, in 1830. He labored with great zeal and devotedness for the Church, in the city of Mobile, for a period of seventeen years. He was Bishop Portier's Vicar General. Upon the recommendation of the sixth Provincial Council of Baltimore, he was appointed Bishop of Vincennes. His consecration took place in the Cathedral at Vincennes, on October 24, 1847, Bishop Portier being the Consecrator. He issued a pastoral letter, in which he said to his clergy: "Having been inured for many years to the labors of a missionary life, we feel ready, in spite of our advanced age, to share with you all the hardships of the ministry. We are ambitious of no

distinction. We expect to find in each of you a friend." But in the Providence of God he was almost immediately stricken down, and expired on April 23, 1848.

RIGHT REV. JAMES MAURICE DE LONG D'AUSSAC DE ST. PALAIS, D. D., the fourth Bishop of Vincennes, was born at La Salvatat, diocese of Montpellier, France, on November 15, 1811. He descended from one of the noblest families of France. His forefathers fought against the Moors and in the Crusades. His friends and relatives entertained well grounded hopes, as to the brilliancy of the future awaiting him. He received an education such as became a nobleman. The downfall of Charles X, and the revolution of 1830, convinced him of the vanity of all earthly things. In the twenty-fifth year of his age he was ordained priest, by the Archbishop of Paris.

He heeded the invitation of Bishop Brute, seeking laborers for the Lord's vineyard in the wilds of Indiana, and following him arrived in Vincennes in 1836. He was assigned to a station about thirty-five miles east of Vincennes, where he built St. Mary's Church. Not understanding the German, he frequently made use of a Lutheran as an interpreter, translating his French and English sermon into German. The bulk of the money to build St. Mary's Church, was realized from the sale of a herd of hogs, which had been donated by the heads of families. It is said this was the best herd of hogs ever sold in Daviess county. He remained until 1839, when Bishop de la Hailandiere sent him to Chicago. Conditions in Chicago were not favorable; he met with much opposition from the dissatisfied portion of his flock. They first burnt his little shanty, and for two years refused to pay him any money, with the avowed purpose of starving him out, but he built St. Mary's Church at Chicago, which shortly after, in the year 1844, when Chicago was made an episcopal see, became its first cathedral.

In that same year Father de St. Palais was removed to Logansport. He underwent incredible hardships, travelling through the wilderness without roads and without meeting a human habitation for fifty or a hundred miles. His saddlebags contained the requisites for the holy functions, together with a little sack of salt and cornmeal for his meals.

In 1846, Father de St. Palais was sent to Madison, where he remained one year only. Bishop Bazin, in 1847, made him

his Vicar General and the Superior of the Seminary at Vincennes. He was administrator of the diocese from April 23, 1848, until January 14, 1849, when Bishop Miles of Nashville consecrated Father de St. Palais Bishop of Vincennes. Almost the first work which he undertook and brought to a successful issue, was the erection of orphan asylums. And the other important work was, to look after the Seminary. He paid three visits ad limina, the first in 1849, the second in 1859, and the third in 1869. In 1844 the diocese of Chicago was established, and thereafter the diocese of Vincennes was restricted to Indiana. Thirteen years later, in 1857, the Northern half of Indiana was made the diocese of Fort Wayne. Bishop de St. Palais had been present at the commencement exercises at St. Mary's of the Woods, when on the morning of June 28, 1877, at five o'clock, he suffered a stroke of paralysis and died peacefully on the afternoon of the same day, at four o'clock. His remains rest beneath the sanctuary of the Cathedral at Vincennes.

## CHAPTER III.

THE RIGHT REV. JOHN HENRY LUERS, D. D.  
THE FIRST BISHOP OF FORT WAYNE.

The Rt. Rev. John Henry Luers, D. D., was born on September 29, 1819, near the city of Munster, in Westphalia, a province of Germany. His parents were devoted Catholics. Poor in the goods of this world, and desirous of bettering their condition in life, the family emigrated in 1833, landing in New York on June 7th. Piqua, Ohio, located on the Miami river, and being the terminus of the Miami canal, connected Cincinnati on the Ohio river with Toledo on the Lakes. It was here, on a farm in the neighborhood of Piqua, that the Luers family settled down. John, however, became clerk and assistant salesman in a store in town. He was noted for strict integrity and attention to business, but alas! he began to neglect the exercise of his religion. When on one occasion the young clerk was paying his parents a visit, the father was amazed to find that his son John had forgotten his prayers. The Bishop himself in after life, alluding to this incident, often remarked: "The subsequent interview between my father and myself was of such a *striking* nature, that I received sufficient reasons to promise to relearn, what I had forgotten. It was a *sore* lesson, but one which I never forgot."

Having been called by God to serve Him in the sanctuary, John soon experienced a great change in his thoughts and feelings. His ardent desire was to become a priest. But how could he ever hope to acquire the education required, for this exalted station in life. Providence, however, had given him the vocation for the priesthood, and Providence also would provide the means for attaining this end. It is related, that when Archbishop Purcell was on his way to Piqua, in order to administer Confirmation, he overtook our John walking in the same direction. The Archbishop on inquiry found, that the boy was going to Mass, and invited him to mount and ride with the priest, accompanying him. The Archbishop soon discovered what was the great desire of the boy's heart, and

encouraged him saying: "Fear not, my son; if God has destined you for the sanctuary, and has given you a vocation, He will in His wisdom provide the means. But you must pray, that God's will may be done." From that moment the boy's desire, to devote himself exclusively to the service of God, became stronger and stronger. General M. D. Morrison one of his companions, afterwards a member of congress in Indiana, relates: "Bishop Luers, when quite a boy with us in Piqua, suddenly stopped playing with the boys, and this being something unusual we often asked, what has become of John Luers? He never comes around with us any more. The reply given was: Why, he's got hold of some old Latin books, and he is studying them; he is going to be a Catholic priest. The next thing I heard of him was, that he had gone off somewhere to school."

St. Francis Xavier's Seminary, in Brown county, Ohio, conducted by the Lazarists, was the only Alma Mater of Bishop Luers. It was Archbishop Purcell, who sent him here as a candidate for the priesthood. Bishop Luers did not possess a quick or brilliant mind, but rather, what is preferable, a profound mind. The reports sent, by the superiors of the seminary to the Archbishop, were most satisfactory. He thoroughly mastered the sciences he applied himself to, and in addition he fostered solid piety, and developed an ardent zeal and a generous desire to serve God, for the good of his neighbor. Archbishop Purcell ordained him subdeacon, in the Cathedral at Cincinnati, on All Saints' day, 1846; deacon on the feast of St. Charles Borromeo, and on November 11th, of the same year, in the twenty-seventh year of his age, he was ordained a priest of God. He was the last priest ordained in the old seminary in Brown county, which is now St. Martin's Convent of the Ursuline Nuns.

Archbishop Purcell, much impressed with the evident zeal of the young priest, gave him charge of St. Joseph's Congregation, in Cincinnati, which was engaged in the work of the erection of a church, the walls of which were half up, but was paralyzed by a heavy debt. His advent infused new life into the enterprise. It was not long after, when St. Joseph's Church was completed, and all the debt paid off. Father Luers was indefatigable and untiring in his labors, to build up

the parish. He experienced in his own person, what, as Bishop later on, he often told his priests: "I have somewhere read, that more men rust out than wear out; a piece of mechanism is more apt to get out of repair, when not employed, than when performing its accustomed labor." So convinced was he of the importance of Catholic schools, that a substantial school house soon arose under his inspiration and direction, and it was his custom to visit the schools every day. The Catholic Telegraph, under date of July 6, 1871, has this to say: "Under his active, zealous care, this large church is rapidly finished, and the large debt as rapidly paid. It soon became, under his pastoral guidance, one of the largest and most important German congregations in the city. In labor, Bishop Luers, during the years of his priesthood, was indefatigable. At St. Joseph's he has left a most eloquent testimony to his great worth. Though he parted from the scenes of his labors years ago, his former parishoners treasure, in undimmed remembrance, his name and good work, and speak of him, as if he were still walking reverent among them. Several, whom he baptized and prepared for their first Communion, are now worthy priests of the dioceses of Cincinnati and Fort Wayne." During twelve years of most successful pastoral labor, Father Luers won the esteem of his Bishop and the love of his people, and it is not surprising, that when the diocese of Fort Wayne was established, he should be made its first Bishop.

Nobody was more surprised than Father Luers himself, when he was informed, that the choice had fallen upon him for episcopal honors and labors. But with characteristic humility and simplicity he bowed his head, exclaiming: "Behold, Thy servant, O Lord!" He was consecrated a Bishop in the same cathedral, in which he had been ordained priest, on January 10, 1858. Archbishop Purcell was the consecrating prelate, and the Right Rev. Maurice de St. Palais, Bishop of Vincennes, and the Right Rev. George Aloysius Carroll, Bishop of Covington, were the assisting prelates; Very Rev. E. T. Collins, V. G., was archdeacon, and the Revs. J. C. Albrinck, of Pomeroy, and C. H. Borgess, of Columbus, afterwards Bishop of Detroit, were the deacon and subdeacon of the Pontifical Mass. The Right Rev. Martin J. Spalding, Bishop of Bardstown, preached the sermon. In the afternoon of the day of

his consecration, Bishop Luers was invited to visit St. Joseph's Church, of which he had been the efficient pastor. We quote again from the Catholic Telegraph: "The sanctuary was brilliantly illumined, the church thronged to overflowing. A frame work erected in the sanctuary bore, in the midst of light, appropriate texts of Scripture; the choir commenced the proceedings with a hymn. The Rev. Stehle, aided by the Rev. Somers, who were afterwards charged with the care of the congregation, arranged rich offerings appertaining to the episcopal chapel and office, on a credence table, and an address was read to the new Bishop. The little boys and girls of the school, handsomely dressed, the girls in white and wearing bright crowns, the young unmarried men and ladies, the fathers and mothers of families, the officers of religious societies, and all the German Catholics of Cincinnati, through their able representative Father Otto, had a word and a gift for their Right Reverend friend, the delivery of which was interspersed with music from the choir. It was a heart-offering from all present to the merit and virtues of the faithful pastor now leaving them. The Archbishop and the Bishops of Vincennes and Covington, who were in the sanctuary, were deeply affected by this exhibition of an entire people's gratitude and faith." Another witness of these impressive scenes has written: "It was a touching sight to see St. Joseph's congregation on last Sunday afternoon, when the Bishop of Fort Wayne came to say farewell. Not a dry eye could be seen in the crowded edifice, and sobs were frequently heard breaking the solemn stillness of the church. After the exercises were over in the church, the newly consecrated prelate visited the schools, and here, to see and hear the tokens of sorrow every where visible, became perfectly painful; and it was only after repeated assurances, that he would often visit them, could their grief be restrained. Kneeling to receive his blessing, with a thousand wishes for his welfare, the impressive scene closed."

Anxious to enter upon the work, assigned to him by the Holy See in the new diocese of Fort Wayne, he set out for the town of Fort Wayne in a day or two after his consecration. "He arrived towards evening, alone and unannounced, carrying his traveling bag in his hand, at the door of the residence of Very Rev. Father Benoit." What John A. Wilstach, Esquire,



wrote in his sketch of St. Mary's Church, of Lafayette, in the year 1893, will certainly prove of interest to our readers: "It would seem that one of the first cares of Bishop Luers, in his new diocese, was to select his episcopal city. This had received a designation in his commission from the Vatican, because Archbishop Purcell, in the multifariousness of his duties, had suggested Fort Wayne, but an application to Rome by Bishop Luers would have immediately produced the change in the designation. Now it so happened, that from his first visit to the Star City of the West, Bishop Luers had desired to write after his name, Bishop of Lafayette. Here he found our beautiful situation, our shining river with its amphitheatre of crowning heights on either side. Here he found a body of educated Catholics willing to make, under his leadership, any sacrifice in his behalf, and here also, he found handsome and beautiful church and school improvements greatly superior to those existing in Fort Wayne. He selected, with an eye which taste and prophecy both guided, the plat of land now occupied by the Lafayette Public Library, and the buildings to the south of it and the Opera House to the east, as the seat of the Cathedral, an episcopal residence, school, convent and hospital. This unsurpassable tract of land, almost in the center of the city, was to be obtained, partly by purchase and partly by gift. The gift was to be from the city, and the project was voted down in the city council by one vote, and that the vote of the *member from the first ward*. History and tradition have consigned, or should consign, his name to oblivion, and there let it rest."

Bishop Luers found his Cathedral, at Fort Wayne, to be a small frame church in a delapidated condition, and the episcopal residence was a brick structure, erected by Rev. A. Bessonies, who had charge of the parish during the absence of Father Benoit in Louisiana. He also found, that his diocese comprised forty-two counties extending north from the northern boundaries of Fountain, Montgomery, Boone, Hamilton, Madison, Delaware, Randolph and Warren counties, a distance of 120 miles, and from the Ohio State Line to the Illinois State Line, a distance of 170 miles. Having appointed Father Benoit his Vicar General, he set out to visit his diocese, and it can be said truthfully, that he was hardly ever to be found at home, in

Fort Wayne. He manifested great affection for his priests, encouraging them in their arduous labors, and sharing these labors with them whenever and wherever he could. He travelled the length and breadth of his diocese, over and over again, anxious to be where he might be of service. In all his travels, however, which were both night and day, he always managed to have the opportunity for celebrating Mass. He used to say: "God derives more glory from the celebration of one Mass, than from all the praises of the angels in heaven. Ought not priests to give God that glory no matter at what personal inconvenience?" It is related of him, that, when knocking at a priest's house for admission at a rather early hour, the window was thrown up, and a voice was heard to say: "Be off to — out of that! Don't you know, that his reverence is sick, and can't go on sick calls? A pretty time of the day you are calling." The window closed amid a shower of abuse on the unknown Bishop. He quietly walked, valise in hand, to the convent, where he met with a cordial reception. He said: "There was a man down at Father —'s house who ordered me to rather warm quarters, but I thought it better to come and say Mass." Another quotation from Mr. Wilstach's production will give us an insight into the Bishop's character and work: "He spared himself no labors official or menial, religious or domestic, of the house or of the field, of the city or of the country. Well is it remembered by those, who were present on one autumn Sunday in St. Mary's church, at Lafayette, how his face and his hands were so bronzed by the labor of the field's harvest work at the orphan farm near Rensselaer, that he hardly passed for white. His hands hung down black over the front of the pulpit (a favorite attitude with him), and his face rose above the purple cape as black as his hands." From all of which we conclude, that Bishop Luers was, in very truth, a pioneer bishop preparing the way for the elegance and comforts of the bishops of later generations.

During his administration biennial retreats of the clergy were held at the University of Notre Dame, an accommodation which has ever since been a great advantage to the diocesan clergy. At the conclusion of these spiritual exercises, synods were held to regulate the affairs of the diocese, both as to temporalities and spiritualities. Among other things, the

Bishop checked effectually the pernicious system of over-zealous lay trusteeism.

Bishop Luers was distinguished for his devotion to the Holy See. He had a great desire to visit the Eternal City, and to manifest his loyalty to the Vicar of Christ on earth, in the person of Pius IX. Accordingly he started upon his pilgrimage to Rome, on May 29, 1864, accompanied by the Rev. A. B. Oechtering, leaving the administration of the diocese in the hands of his Vicar General, Father Benoit. On his way he visited Louvain, where he secured four young levites for his diocese. At Rome he was received with great kindness by the Holy Father, and was entrusted with the drawing up of the constitution and rules for the Sisters of the Holy Cross, in America, with a view to having them approved ultimately by the Holy See. Upon his return, he continued his arduous labors for the advancement of every great interest of his diocese. It was he, who adopted a plan for the support of aged and infirm priests, under the title of the Catholic Clerical Benevolent Association of the Diocese of Fort Wayne.

On many an occasion did the earnest Bishop become the public champion and defender of the faith. In their controversies with him, tricky controversialists met with a great surprise and an overwhelming and silencing defeat. Having been attacked in the public press because of his attitude in the defence of Catholic Education, he replied in a card, from which we make this extract: "It is with me a matter of sincere regret, that our non-Catholic friends will not understand the Catholic position upon the so-called public school question. We do not object to Protestants sending their children to the public schools, nor to their supporting them by a tax, or in any other way they may deem fit. We have not the slightest intention of interfering with their existence. They may, perhaps, think they are well adapted to the wants of those who patronize them, but Catholic parents, who realize the sacred obligations of preparing their children, not only for this life but for the life to come, prefer to see their children in schools where religious instruction and moral discipline go hand in hand with secular education. Many Catholics regard it a hardship, that they should be taxed to support a school system that they do not and cannot approve; but in Indiana it is the

creature of the State Constitution, and until that instrument is changed or amended in this particular, Catholics, as law abiding citizens, must continue to bear their share of the burden, as well as assume their share of the responsibility."

Bishop Luers attended the Second Plenary Council of Baltimore, which assembled on the first Sunday of October, 1866; but he was not present at the Oecumenical Council of the Vatican, convened by Pius IX, having been excused, partly on account of the needs of his own diocese and partly that he might serve neighboring dioceses, in the absence of their bishops. During this time he travelled much, and there is little doubt but that he administered confirmation in every county of three States, and also conferred holy orders in the seminaries. It was not, however, without regret, that he was obliged to absent himself from the Vatican Council, being most anxious to give his homage to the Vicar of Christ, and to record his approval of the Definition of the Dogma of Papal Infallibility.

The end of his life is another evidence of the uncertainty of the hour and place and circumstances, when death may call upon us. On June 29, 1871, he gave Minor Orders to three seminarians and conferred Deaconship on another, in Cleveland. After breakfast, preferring to walk rather than to ride, on his way to the railway station he intended to make a call at the episcopal residence, when, on the corner of Bond and St. Clair streets he fell, having suffered a stroke of apoplexy. Having been carried to the Bishop's house, he received absolution, Extreme Unction and the last Indulgence, and within fifteen or twenty minutes he expired. Clergymen and laymen from both dioceses, escorted the remains from Cleveland to Fort Wayne; even a delegation from the deceased Bishop's old parish, St. Joseph's, at Cincinnati, was present to pay its tribute of love and gratitude. The funeral took place in the Cathedral at Fort Wayne, on July 4th, and was attended by Archbishop Purcell and the Bishops de St. Palais, O'Hara, Toebbe, McCloskey and Borgess. Archbishop Purcell preached the sermon, from which we quote a single sentence: "Bishop Luers presided over the diocese of Fort Wayne with marked zeal and ability." The remains of the first Bishop of Fort Wayne rest in the Crypt beneath the sanctuary of the Cathedral.

## CHAPTER IV.

THE RIGHT REV. JOSEPH DWENGER, C. PP. S., D. D.  
THE SECOND BISHOP OF FORT WAYNE.

H. Dwenger and his wife, the parents of Bishop Dwenger, emigrated from Aukum, Hanover, in the diocese of Osnabrueck, to the United States in the spring of 1837. They bought forty acres of land in Mercer county, Ohio, near the present town of St. John. Having cleared a spot of the huge oak trees, they built a log hut, which became their home. In this humble abode, Joseph, the future Bishop of Fort Wayne, saw the light of day, on September 7, 1837. When in after years the Bishop referred to his birth place, he would say: "I was born between four big oak stumps, in a dense forest of Mercer county, Ohio." There were indeed four and more oak stumps around the log cabin of his birth. On the morning after Joseph's birth, the father hailed a neighbor passing his dwelling, saying to him: "Last night God sent us a little bishop!" The memory of this strange remark after seventy years, still lives with older members of St. John's parish, in Mercer county. What could have induced the father to speak thus to his neighbor? Was it a prophecy!

Joseph was about three years old, when Providence visited the happy family with a severe affliction. The father, whose strong arm protected and supported the mother, Joseph and his two older brothers, was removed from their midst at the call of death. The sorrow-stricken widow was left in destitute and helpless condition. In the hope of finding support for herself and children she went to Cincinnati, and became a member of Holy Trinity parish. When of age Joseph attended the parochial school of Holy Trinity, where, owing to his talents and industry, he made rapid progress in the elementary branches of education.

In the early summer of 1849, we find the widow and her son Joseph again occupying the log cabin in Mercer county. Why she should leave a comfortable home and her two older sons in Cincinnati and with Joseph alone return to the woods

in Mercer county, is an incident in Joseph's life full of significance, inspired by heaven; as the sequel shows. The cholera of 1849 spared the mother and her son; but in October of the same year both were prostrated on a bed of sickness, and, in the case of the widow, of death also. Rev. Andrew Kunkler, C. PP. S., the pastor of St. John's was called, and he found her at death's door. He administered to her all the helps of religion, and every comfort human consolation can give. But, the poor mother was much troubled. She pointed to the little cot, on which lay her son Joseph sick and unconscious, saying: "I am willing to die, but what will become of my dear Joseph, when I am no more?" Father Kunkler, ever ready to console and assist the afflicted and needy, promised he would take upon himself the care of the boy. Such are the ways of Providence. Contented and with a smile on her countenance, the widow Dwenger departed this life, on October 25, 1849. Joseph, now an orphan, was not homeless, for Father Kunkler carried him on his arms into the priest's house and cared for him. The boy soon recovered and waxed healthy and strong.

Joseph knew well the desire of his mother, often expressed, to have him become a priest, and could easily perceive that his protector Father Kunkler, would have him become one of the Fathers of the Precious Blood. He considered seriously and prayed earnestly. At last, in 1854, after five years of probation, he became a member of the Congregation of the Most Precious Blood. Shortly after the Provincial, Very Rev. Francis Sales Brunner, sent him to Mount St. Mary's Seminary at Cincinnati, for the study of philosophy and theology; of which Revs. Rosecranz, Quinlan and Barry were the professors. At the seminary Joseph was known as the "Western Ohio student." He made rapid progress in his studies, and being punctual in all matters of discipline, endeared himself to his professors and his superiors, as well as Archbishop Purcell. He received tonsure and minor orders on December 19, 1857. On August 20, 1859, he was ordained subdeacon and on the day following deacon. Priesthood was conferred on him by Archbishop Purcell, on September 4, 1859. Father Dwenger celebrated his first Mass on September 8, 1859, in St. John's Church, not far from the place where he was born.

The Seminary of the Congregation of the Most Precious

Blood, which had been transferred from the diocese of Cleveland to that of Cincinnati, in 1859, was located at Himmelgarten Convent, near St. Henry, Mercer county, Ohio. Father Dwenger was appointed its rector and also filled the office of a professor. This location however of the seminary was neither convenient nor satisfactory. Father Dwenger was empowered by the Society P. P. S. to purchase at Carthage the so-called "Emlen Institution," which for a time had been a manual labor school for colored children, but had been abandoned and was then the property of a John Smith. With the assistance of Christopher Schunk, Father Dwenger effected the purchase in March, 1861. Mr. Smith was under the impression that he was selling the property to a Protestant minister. In May, 1861, the building just purchased was remodeled and repaired and the seminary installed here, with Father Dwenger as its rector and professor. Father Dwenger was physically an imposing figure full of vitality and health. He devoted himself to the discharge of his duties with his whole soul, and great and not unfounded were the hopes entertained with regard to him. He was of an impulsive nature and at times would appear too harsh but "after a little harmless explosion of his patience, the next moment all was serene again; he would never harbor any grudge in his heart." In the seminary he was a strict disciplinarian and he would not tolerate a lazy and careless student; whilst the diligent student always found in him a kind father and teacher. He filled the position of rector and professor at the seminary during three years.

In 1864, he was appointed pastor at Wapakoneta and of St. Mary's, Auglaize county, Ohio, having charge at the same time of the parish at Glynnwood. He began the erection of a new church in St. Mary's, in 1866. The parish was small in number and poor; but owing to his intense activity he collected funds near and far, so much so that when the new church was dedicated on November 19, 1867, \$12,000 had been collected and the structure was free from every indebtedness. Having been most successful as the rector and a professor of the seminary and also as a pastor and a church builder, Father Dwenger was now assigned to the work of giving missions. He was engaged in this work from 1868 to 1872, giving missions in Ohio, Indiana, Kentucky, and in other States. Sometimes he

was accompanied by one priest or other of the Community, but generally he did the work unassisted. He was successful in his work owing to his great earnestness and popular style of preaching.

Father Dwenger was befriended by Archbishop Purcell, who chose him as his theologian and secretary at the Council of Baltimore, in 1866. The Archbishop frequently had him as a companion on confirmation trips through Mercer and Auglaize counties. On one occasion, while at dinner, one of the Fathers present asked His Grace, whether he could not delegate Rev. Joseph Dwenger to drive out and administer confirmation. The Archbishop answered: "Of course I might, but I am afraid he would impart too severe a blow." Father Dwenger attended the Second Council of Baltimore representing Very Rev. Andrew Kunkler, the Provincial of the C. PP. S. It can be said truthfully that he was a ruling spirit in all the transactions of the Congregation, to which he belonged. The Provincial had the utmost confidence in his prudence and business tact; so much so that he had Father Dwenger to preside over nearly all the meetings. On the other hand, Father Dwenger was most devoted and attached to his benefactor and was ever ready to do all in his power for the benefit of the Community. It may be mentioned here that when Father Joseph was deliberating whether to accept or decline the mitre he wrote Father Kunkler a most affectionate letter asking him for direction. He concluded the letter with these words: "I shall always remain your Joseph."

The See of Fort Wayne having been made vacant by the death of Bishop Luers, Pope Pius IX appointed Father Dwenger Bishop of Fort Wayne. He was consecrated in the Cathedral of Cincinnati by Archbishop Purcell, assisted by Bishops Toebbe and Borgess, on April 14, 1872. Without any delay the new Bishop repaired to the future scene of his labors, and began by investigating the condition of his diocese. He found the diocese somewhat involved financially, but as we have seen he was not a novice in finances, and in the course of time wiped out the existing indebtedness. On April 28, 1874, Bishop Dwenger addressed a circular to his clergy, from which we quote the first sentence: "Conscious of the awful responsibilities of my Holy Office, and my own weakness and imper-



fections, I leave Fort Wayne the 10th of May next, to make a pilgrimage to Lourdes, and to the shrines of the Apostles, hoping thereby to obtain some special graces from God for the salvation of my poor soul; to obtain for myself and my diocese the blessing of our venerable and saintly Pontiff, Pius IX, and to obtain other benefits for my diocese." This was the first American pilgrimage to Rome and Lourdes. Should any of our readers enjoy the happy privilege of visiting the Grotto of Lourdes, let them, on entering the magnificent basilica look to the left, and among the many votive offerings with which the wall is covered, they will perceive a beautiful American flag with its red, white and blue and with its stars and stripes, left there by Bishop Dwenger, leader of the pious band of pilgrims, venerating Mary Immaculate at her holy shrine.

What will, among other acts of his, keep the memory of Bishop Dwenger in benediction, is his care of the orphans. The asylum near Rensselaer, for both the boys and the girls, had become inadequate, and the location undesirable. In 1875, Bishop Dwenger purchased fifty acres of land near Lafayette, on which he erected a four story brick building at a cost of about \$30,000. This new institution known as the St. Joseph's Asylum and Manual Labor School, is devoted to the care of the orphan boys.

His pastoral and missionary work had convinced Bishop Dwenger of the importance and necessity of a parochial school in every parish. Hence he insisted not only that pastors must provide these schools, but he also established a Diocesan School Board, in 1879, consisting of ten priests, to whom he entrusted the supervision of the parochial schools of the diocese. The members of this Board were obliged to visit and examine all the parochial schools in their respective district, at least once a year, and to report to the Bishop concerning the condition of these schools. The same system has been adopted in many dioceses of the country.

In 1883, Bishop Dwenger on his way to Rome to make his official visit *ad limina*, again visited Lourdes. At Rome he received deserved recognition, for his labors in the distant American diocese. Surrounded by his clergy and laity and with heartfelt wishes for an administration "*ad multos annos*,"

Bishop Dwenger celebrated his Sacerdotal Silver Jubilee in 1884. In November and December of the same year the Bishop attended the Third Plenary Council of Baltimore, where, among the thirteen Archbishops and seventy Bishops he was the nineteenth in rank and seniority. In March, 1885, he again visited Rome, this time in the interests of the Council and as the representative of the American Hierarchy. While in Rome he was the guest of the American College, where he spent seven months. During this time the decrees of the Council of Baltimore were presented by him to the Propaganda, and were approved. He was in Rome on the 4th of July, which the American students were anxious to celebrate. However it was thought inadvisable to display the American flag in such close proximity to the Quirinal. At this juncture Bishop Dwenger stepped forward, and commanded in a way that could not be misunderstood: "Boys, hoist the American flag!" Instantly the Stars and Stripes were floated on high, and the American students sang: "Hail Columbia." When the Italian government intended to confiscate the American College in Rome, Bishop Dwenger hastened to Washington protesting in his own name and in the name of the American Hierarchy that the College was American property. At the instance of Secretary Blaine the Italian government gave assurance that the College would not be confiscated.

In 1886 the Bishop gave another evidence of his love for the orphans by erecting, on the twenty-five acre lot within the limits of the city of Fort Wayne, a magnificent structure to serve as an asylum for the orphan girls. The Bishop made his fourth and last visit to Rome in 1888, more for the sake of his health, than to transact any important business. Anxious to do still more for Catholic education the Bishop induced the Fathers C. PP. S. to establish what is now known as St. Joseph's College near Rensselaer. The College was opened in September, 1891, but Bishop Dwenger, whose health was declining, was unable to assist at its dedication. The Community of the Precious Blood has redeemed the land where the College now stands, and which was a great swamp, by spending on its improvement and on the construction of the buildings a sum of over \$100,000.

While enjoying good health Bishop Dwenger was truly a

good shepherd of his diocese. He frequently visited all the parishes for confirmation and other episcopal functions. When however his health failed him more and more and became enfeebled by constant exertion he succumbed to a severe attack of heart trouble. His last effort to improve his health was a visit to New Mexico, which visit had little or no effect. Returning he resigned himself to what was evidently God's will and prepared for the end, which came after a lingering illness of nearly three years, on January 23, 1893. The funeral obsequies took place on January 26th. The Pontifical Requiem Mass was celebrated by Archbishop Elder. The prelates present in the sanctuary were: Archbishop Katzer of Milwaukee, Bishop Foley of Detroit, Bishop Horstmann of Cleveland, Bishop Janssen of Belleville, Bishop Maes of Covington, Bishop Rademacher of Nashville, Bishop Richter of Grand Rapids and Bishop Vertin of Marquette. Besides these dignitaries over two hundred priests attended. Members of the C. PP. S., to which the deceased Bishop belonged, present were: The Very Rev. H. Drees, Provincial; Rev. F. Nigsch, Procurator; Revs. Dickmann and Seifert, Consultors, and sixteen other Fathers. Bishop Rademacher delivered the funeral oration, selecting for his text I Macabees, Ch. V, 19-21: "How is the mighty man fallen that saved Israel." The preacher dwelling on the character of the deceased Bishop said: "Bishop Dwenger as all who have had the pleasure of knowing him will admit, was cast by nature in what we may call a grand heroic mould. Physically he was at least in the prime of his vigorous life—a perfect specimen of manhood. His powers of endurance and his capacity for hard work were simply marvelous. Even when by the labors of his long ministry, his powers began to wane, the long sickness which he endured also attested the wonderful strength and vitality of his constitution. In that vigorous body there dwelt a soul, equally vigorous and highly gifted; and we may truly say that his strong constitution, and especially his strong and expressive countenance, were a faithful index to the strong soul that dwelt within and ruled that body. His mind was clear and logical, and he was eminently practical. His memory was prodigious—both faithful and retentive. His will was strong and unbending, when he believed himself in the right, and especially when he defended what he considered

right and just. As for his heart, it was true as steel, and noble, world-wide and generous in its sympathies, as Holy Church itself. As for his love of the country it is strange that it should ever have been called in question. As he said himself, he was born under an oak tree, that is to say, in poverty; but the roots of that oak tree were not struck deeper and more firmly into the soil than the love of his country had struck its roots in the heart of the great Bishop. As for his love of the Church, it amounted simply to loyalty and chivalry. He was indeed in every sense a most devoted son of the Church, and he was a most true and model son of his country."

All that is mortal of Bishop Dwenger rests in the Crypt of the Cathedral, between Bishop Luers and Bishop Rademacher.

## CHAPTER V.

THE RIGHT REV. JOSEPH RADEMACHER, D. D.  
THE THIRD BISHOP OF FORT WAYNE.

The Right Rev. Joseph Rademacher, the third Bishop of Fort Wayne, was born in Westphalia, Clinton county, Michigan, on December 3, 1840. His parents sent him to the Benedictine College, near Latrobe, Pennsylvania, in 1855. Here he made his classical and philosophical studies and also began the study of theology, which latter however he completed in St. Michael's Seminary, in Pittsburg, Pennsylvania. Bishop Luers accepted him for the diocese of Fort Wayne, and ordained him a priest on August 2, 1863.

His first field of labor was Attica and its vicinity, of which place he was made the first resident pastor. He also attended Covington and the entire country East and West, from Odell to the Illinois State Line. He found the church and house devoid of every convenience. The pews in the church were rough boards and store boxes; but he provided an altar, new pews and a little reed organ. The year 1865 became a memorable year, for in it, for the first time, a first communion class was admitted in the month of May, and at the same time Bishop Luers administered confirmation. It is well known, that the congregation was small and poor, and that Father Rademacher had to submit to many privations and hardships, but he never uttered a word of complaint. In 1870, he was transferred to Columbia City. When, in 1872, the pastorate of St. Mary's church, at Fort Wayne, became vacant, he was appointed to succeed Rev. J. Weutz. He had for his assistant the Rev. Charles Steurer. Having done faithful service here for seven years, he was transferred to St. Mary's Church at Lafayette, in 1880, of which he remained the pastor till June 24, 1883. He was noted for zeal and prudence, and endearing himself to all, by his gentle and fatherly disposition, he was familiarly known as Father Joseph. "Besides being remarkable for his intellectual, social and religious qualities, Father Rademacher was remarkable also for his devotion to literature,

not only theological but general. He joined to his knowledge of men and of affairs a close knowledge of books, and a memory which retained every thing which his mind acquired. A proof of this was furnished the writer one day in a singular manner. The writer had closely examined, only a few hours before, the early history of France. Entering into discourse with Father Rademacher, the conversation turned on this early history, and especially the significance of the battle of Soissons, as one of the decisive battles of Europe. As to this significance, the writer was giving his ideas. That was in the year 486, interposed the pastor. Continued the interlocutor, yes, the king of the Franks had no ordinary antagonist. Syagrius, the Roman governor, again interposed the pastor. His interlocutor paused for a moment in wonder, and then put the question: Tell me, pray, Father Rademacher, how did you happen to know so exactly this date and this name? Ah! he responded, I have read the history of those times."

The See of Nashville, Tennessee, having become vacant upon the translation of Bishop Feehan to Chicago, in April, 1883, Father Rademacher was appointed his successor, and was consecrated Bishop of Nashville on June 24th of that same year. His Vicar General and intimate friend, Rev. P. J. Gleeson, in reply to an inquiry, writes: "It gives me pleasure to do anything to honor the memory of Bishop Rademacher. When he took charge the diocese of Nashville was still suffering from the effects of the yellow-fever in Memphis, where so many priests and religious had fallen victims to that dreaded scourge. His humble, hard-working zeal in meeting the peculiar conditions that confronted him, his readiness to do missionary work, and help even the humblest in preaching, hearing confessions, attending sick-calls, even taking the place of his priests who might be absent on a much needed rest, soon won for the Bishop the affection and the esteem of priests and people. This bond of affection between Bishop Rademacher and the priests and people of his diocese grew and deepened with the years, as his amiable, modest character became known: so that one and all instinctively called him GOOD Bishop Rademacher. The peculiar circumstances following the yellow fever, coupled with the financial conditions then prevailing throughout the country, did not allow his zeal to find expression

in the erection of church buildings. But his holy life, good example, his kindness to priests laboring in small and scattered missions, his patience and forbearance with all who came in contact with him, have built up a spiritual edifice in which the name of GOOD Bishop Rademacher is enshrined, and which will last as long as the generation that knew him lives. All honor to his memory."

On January 22, 1893, Bishop Dwenger was called to his reward. To the great joy of the clergy and laity of the diocese, Pope Leo XIII, by letters dated July 14, 1893, transferred Bishop Rademacher from Nashville to Fort Wayne. Having endeared himself to all, during his former residence among them, the entire population turned out to give him welcome, when on October 3, 1893, his solemn installation in the Cathedral at Fort Wayne took place. Father Brammer, Administrator of the diocese, addressing the Bishop at the entrance to the Cathedral said, among other things: "Ever since the death of Bishop Dwenger, it has been the earnest wish of every Catholic in this diocese, that you would be made its Bishop. For this reason, and because we love and respect you, our welcome is all the heartier." A most impressive reception took place on the evening of October 4th, but on the day following, the solemn installation and Pontifical Mass was celebrated at 9:30, with Bishop Rademacher as Celebrant, Very Rev. Joseph Brammer assistant priest, Revs. E. P. Walter and E. Koenig deacons of honor, Rev. John R. Quinlan deacon and Rev. C. B. Guendling subdeacon of the Mass, Rev. W. J. Quinlan, master of ceremonies, and Very Rev. William Corby, C. S. C., Rev. A. B. Oechtering, chaplains to Archbishop Elder. The Bulls of Pope Leo XIII were read by Rev. J. H. Hueser, D. D., after which the Archbishop escorted the Bishop to the throne. After this, each priest of the diocese in turn knelt before the Bishop, in token of submission kissing the Bishop's ring. The sermon on this occasion was preached by Bishop Foley of Detroit, whose text was: "You have not chosen me, but I you. Go forth, therefore, into the world, teaching all men in my name, for lo, I am with you even unto the consummation of the world." The prelates honoring the occasion with their presence were: Archbishop Katzer of Milwaukee, Archbishop Elder of Cincinnati, Bishop Maes of Covington,

Bishop Watterson of Columbus, Bishop Foley of Detroit, Bishop Horstmann of Cleveland, Bishop McCloskey of Louisville, Bishop Richter of Grand Rapids, Bishop Janssen of Belleville, Mgr. Thorpe V. G. of Cleveland, Mgr. Joos V. G. of Detroit and Mgr. Windthorst of Chillicothe, Ohio, the Vicars General Scheidler of Indianapolis and Albrinck of Cincinnati, Rev. G. F. Houck Chancellor of Cleveland, the Provincials Englert, O. F. M., Corby, C. S. C., Drees, C. PP. S. and Very Rev. Patrick Gleeson, Administrator of the diocese of Nashville. After the ceremonies, the clergy attended a banquet served in Library Hall.

For five years, until the close of 1898, the diocese of Fort Wayne continued to flourish, under the gentle yet efficient administration of Bishop Rademacher. Most conscientious in the discharge of duty, and realizing fully the great responsibility resting upon him, he did not lose sight of a single important interest of the diocese. The happiness of his priests, and the welfare of the parishes, were uppermost in his mind and heart. It is noteworthy, that often times he had to undergo a severe struggle, when his gentle disposition on the one hand and imperative duty on the other, coming in conflict, demanded a decision. It was then, that Bishop Rademacher experienced more suffering and greater concern, than those immediately concerned.

Churches multiplied, church properties improved, schools increased in number, and the work of education progressed most satisfactorily. He never failed to be present where his presence was required, and everywhere, all over the diocese, his influence for good was felt. It is to be regretted, that a beneficent administration like his was cut short, when human expectations were highest. It is needless, and altogether painful to record the circumstances under which the poor Bishop spent the last year of his life. The daily press at the time had this to say substantially on January 18, 1900: The Bishop's illness dates back something over a year. On returning from a visit at South Bend, the Bishop appeared worn and ill, and in a short time it became apparent, that he was bordering on a state of mental collapse. The physical break down followed, and within a few months, the once robust frame of the Bishop was but a sad reminder of the past. The patient was removed



to St. Joseph's Hospital, at Fort Wayne, where he remained for several months; after which he was taken to Chicago, and placed under the care of a specialist, for four months, at St. Elizabeth's hospital. When it was found that he was incurable, he was removed to Fort Wayne. It was on January 12th, at 11:25 A. M., when Bishop Rademacher yielded up his spirit to his Creator. The news of his death was received with universal sadness, for the good Bishop had been well beloved by his people and esteemed and respected by all. The solemn funeral services took place on January 16th, and were participated in, by not only the clergy of the diocese, but also by the clergy from other parts, swelling the number of priests in attendance to fully three hundred. The church dignitaries, who by their presence gave testimony of their esteem for the deceased Bishop were: Archbishop Elder of Cincinnati, Archbishop Katzer of Milwaukee, Bishop Byrne of Nashville, Bishop Chatard of Indianapolis, Bishop Foley of Detroit, Bishop Horstmann of Cleveland, Bishop Janssen of Belleville, Bishop Maes of Covington, Bishop Richter of Grand Rapids, Bishop Scannell of Omaha, Archabbot Leander Schnerr, O. S. B., Abbot Edmund Obrecht, O. C. R., Abbot Athanasius Schmidt, O. S. B., Very Rev. M. J. Marseile, C. S. V., Very Rev. John B. Murray, President Mt. St. Mary's Seminary, Very Rev. Joseph Rainer, President St. Francis' Seminary, Very Rev. F. J. Baumgartner, V. G., Very Rev. D. O'Donaghue, V. G. After the recitation of the Office for the dead, by the assembled clergy at nine o'clock, the Pontifical Mass of Requiem was celebrated with Archbishop Elder as celebrant, Very Rev. John H. Guendling as Assistant Priest, Rev. John Bleckmann Deacon, Rev. John H. Bathe Subdeacon of the Mass, Rev. A. J. Morrissey and Rev. J. F. Delaney Deacons of Honor, Rev. W. J. Quinlan, Rev. C. B. Guendling and Rev. John Durham Masters of Ceremonies, Rev. P. J. O'Reilley and Rev. F. X. Labonte Acolytes, Rev. John F. Noll Book-bearer, Rev. P. J. Crawley Candle-bearer, Rev. A. E. Lafontaine Mitre-bearer, Rev. T. Mungovan Censer-bearer and Rev. J. C. Keller the Gremiale. The sermon was preached by Bishop Horstmann of Cleveland, an intimate friend of the deceased. His text was: "My soul doth magnify the Lord and my spirit doth rejoice in God, my Saviour. He that is mighty hath done great things in me and

holy is His name. And His mercy is from generation to generation to them that fear Him. He hath received Israel His servant, being mindful of His mercy."—Luke I. The sermon was a thoughtful tribute to the memory of the dead Bishop, and an earnest request for the prayers of the faithful, especially of those who had been benefited by the life and labor of the third Bishop of the diocese of Fort Wayne.

After the solemn absolution the remains were enclosed in a vault beneath the sanctuary of the Cathedral.

The following touching tribute is quoted as characteristic: "Bishop Rademacher, when a priest, was sent to the little parish at Attica after his ordination, and also served the small missions Covington and Marshfield near by. The Covington church was the result of his personal work among the people, and in no less degree of his own sacrifices, for the Catholics thereabouts had little to give. The congregation was very small, and, much as they loved him for his humility and self sacrifice, they could not requite him properly in a money way. Whenever he announced that his salary was due, he would add, in almost the same breath, that if they needed this money for the necessities of life not to worry about him he would try to get along as best he could. When he met with the poor he gave his last penny. One day a man came to him and said he was a painter, and if he only had a few dollars he could buy paint and brushes and thus get a job and escape starvation. Father Joseph had only two dollars which he handed the man, and, seeing that he was in need of a coat, gave him one of the two in his possession. Next day he found out that the man was a vagrant by choice and had imposed upon him. But Father Joseph was so honest and pure minded, said the witness of this scene, that he could not think otherwise of any man.

"At the time Father Joseph was in Attica, the section boss of the Wabash railroad invited the priest to a Christmas dinner, and both the host and hostess observed, that their guest kept trying to hide his shoes, or they thought he did so. Watching him more closely the hostess noticed, that he had hardly any shoes at all on his feet. She said to her husband: They are only pieces and scraps of shoes tied and sewed together. Before the Father's departure his host gave him ten dollars, on condition that he should spend it on himself for

necessary clothing. They learned later, that he had given nearly all of his little store of clothing to a poor family, in which there were many children, and he thought their need was greater than his. Orphans, by the way, were his particular weakness, and long after his elevation to the Bishop's throne, he went among them with the simplicity of a parish priest.

"He was a man of exquisite courtesy, so studiously careful of the feelings of others, that he made it the matter of conscience as important as his religious duties. No matter how much work he had to do, or how worried he was, he never was ill-humored. His people always rejoiced when they met him, or he came to their homes, for he was ever cheerful and had a wonderful smile for everyone. And he never wanted anyone to bother or worry about him.

"What an epitaph for this prince of the church, whose tremendous activities were graced by so much simple gentleness."

## CHAPTER VI.

THE RIGHT REV. HERMAN JOSEPH ALERDING, D. D.  
THE FOURTH BISHOP OF FORT WAYNE.

The present Bishop of Fort Wayne was born in Westphalia, on April 13, 1845. During his infancy, the family emigrated to America, and made their home in Newport, Kentucky. He attended the parochial schools of Corpus Christi Church. All the children of the parish, boys and girls, numbering about one hundred and fifty, were taught in one room, by one teacher. Scenes such as transpired there are wholly foreign to the present time. The education was in every respect strenuous. From his earliest boyhood days, he felt an inclination and a desire to become a priest. Encouraged by the Rev. John Voll, pastor of Corpus Christi Church, he received his first lessons in Latin from this zealous priest. He was sent to the diocesan seminary in Vincennes, Indiana, from 1858 till 1859. Bishop Carroll was unable to accept him, as a student for the diocese of Covington, and application having been made to Bishop de St. Palais, of Vincennes, he was adopted by that prelate for the diocese of Vincennes. The second year of his studies was spent in the old St. Thomas' Seminary, near Bardstown, Kentucky. In the fall of 1860, he was sent to St. Meinrad's College and Seminary in Spencer county, Indiana, which institution was conducted by Benedictine Fathers, who had come to this country from Einsiedlen, Switzerland. Here he finished his studies, and received the Holy Orders from Bishop de St. Palais; Tonsure and Minor Orders on September 18, 1865, Subdeaconship on June 18, 1867, Deaconship on June 21st of the same year, and Priesthood on September 22, 1868.

His first appointment was that of assistant to the Rev. John B. Chasse at St. Joseph's Church, in Terre Haute, where he remained until October 18, 1871. While here, he had charge also of the missions Rockville and Montezuma, and the station Rosedale in Parke county, and of the mission Sullivan and the station Farmersburg, in Sullivan county. On October 18, 1871, he was removed to Cambridge City, where he was the

pastor of St. Elisabeth's Church, till August, 1874. Here he found a demoralized congregation, which had been interdicted for some six months, and was financially involved. After a time the debt was paid, but the location of the church was most objectionable. The following paper, by Bishop de St. Palais, will explain the condition of things, satisfactorily: "In consideration of the circumstances, in which the congregation of Cambridge City is placed, and of the many sacrifices the members of said congregation, though small in number, have made to build up their church, and that, notwithstanding all their efforts to do so, they now, after years of struggle, find the same hemmed in on all sides by the newly constructed railroads, in such a manner, that divine service is thereby frequently disturbed, and consequently the necessity, of procuring a more suitable location for the House of God, is apparent; I, therefore, not only authorize the pastor of said congregation, the Rev. H. Alerding, to collect funds for this purpose, but I also herewith strongly recommend the Reverend Gentleman to the generous and charitable sympathies of all, on whom he may call for the furtherance of his laudable undertaking.— Given at Vincennes under my seal and signature, July 14, 1873. —Maurice de St. Palais, Bishop of Vincennes." The generous support given Father Alerding enabled him, as already stated, to liquidate the indebtedness on the church property, and also to purchase a new site for a new church. While pastor at Cambridge City, he had charge also of the stations Knightstown and New Castle in Henry county and Hagerstown in Wayne county. The churches at Knightstown and New Castle were built by him and wholly paid for. It was during his pastorate, that Bishop de St. Palais visited all these places, and administered Confirmation.

In 1873, the Rev. Joseph Petit had organized St. Joseph's Congregation, at Indianapolis, having erected a two story building on East Vermont street, which was to be church, school and pastoral residence. Father Petit resigned in 1874. Bishop de St. Palais built a roomy three story addition, to the structure erected by Father Petit, and made it St. Joseph's Seminary. It was at this juncture, in the summer of 1874, that Father Alerding was transferred to Indianapolis, and appointed to the position of procurator for the Seminary, and

pastor for the congregation, which continued to have regular services in the Seminary chapel. The Seminary continued for one year, and was then abandoned. Immediately upon the advent of Bishop Chatard to the diocese, Father Alerding was directed to build a new church in some other quarter, in order that the Bishop might use the old building as a hospital. A site was bought on the corner of North and Noble streets for \$5,500; on which the present St. Joseph's Church was erected and was dedicated, on July 4, 1880. The church cost \$25,000. A priest's house soon followed at the moderate cost of \$2,500. At the instigation of the pastor, the Sisters of Providence erected the St. Joseph's Academy, south of the church. Later, a building, 100x50 feet, with four large school rooms on the first floor and the entire second floor for a hall, was erected. At the close of Father Alerding's pastorate a debt, not at all burdensome, remained upon the valuable church property.

A red letter day in the history of St. Joseph's Church was September 22, 1893, when the congregation celebrated the Silver Jubilee of its organization, and the pastor the Silver Jubilee of his ordination to the priesthood. It was a day of joy and still lives in the memory of Father Alerding and his friends.

In 1883, Father Alerding published "A History of the Catholic Church in the Diocese of Vincennes." In the preface Bishop Chatard says: "It seems to me we all, of this diocese of Vincennes, owe a debt of gratitude to Rev. H. Alerding, on his successful completion of this history of the beginning of the Faith in our midst. It is to be regretted that not all corresponded to his request for information, owing, perhaps to want of information or documentary statements, or to press of occupation. As far as it goes, he has presented us a recital having the vividness of actual experience, and the reliability of an extract of records. The book is also a monument to his industry and untiring patience, in the midst of financial and parochial work, which might well have excused him from such an undertaking."

The See of Fort Wayne becoming vacant upon the death of Bishop Rademacher, little did Father Alerding or his friends, or the diocesans of Fort Wayne dream that he would be the Fourth Bishop of the Diocese of Fort Wayne. Yet "BY THE

GRACE OF GOD AND THE FAVOR OF THE APOSTOLIC SEE" such was the case. The Bulls of appointment bearing the date of August 30, 1900, were placed in the hands of the Bishop-elect on September 27th, and the consecration took place on November 30th, of the same year. The consecration took place in the Cathedral, at Fort Wayne: Archbishop Elder of Cincinnati was the consecrator and Bishop O'Donaghue Auxiliary of Indianapolis and Bishop Moeller of Columbus, were the Assistant Bishops. Chaplains to Archbishop Elder were Revs. J. H. Oechtering, P. F. Roche and E. J. Wrobel. Chaplains to Bishop O'Donaghue, Revs. D. J. Mulcahy and William Schmidt. Chaplains to Bishop Moeller, Revs. John R. Dinnen and H. M. Plaster. Chaplains to the Bishop-elect, Revs. A. Morrissey, C. S. C. and John Bleckmann. The other prelates present were, Bishop McCloskey, of Louisville; Bishop Chatard, of Indianapolis, chaplain Rev. A. J. Kroeger; Bishop Richter, of Grand Rapids, chaplain Rev. H. F. Jos. Kroll; Bishop Maes, of Covington, chaplain Rev. R. Wurth, O. F. M.; Bishop Foley, of Detroit, chaplain Rev. A. B. Oechtering; Bishop Horstmann, of Cleveland, chaplain Rev. F. Nigsch, C. PP. S.; Bishop Byrne, of Nashville, chaplain Rev. M. J. Byrne. The priests taking part in the solemn ceremony were:- Rev. G. Horstmann, cross-bearer; Rev. T. Mungovan, book-bearer; Rev. J. Schmitz, mitre-bearer; Rev. J. Walsh, gremiale; Rev. J. Tremmel, censer-bearer; Revs. F. X. Labonte and J. F. Noll, acolythes; Very Rev. J. H. Guendling, assistant priest; Revs. H. T. Wilken and J. F. Delaney, deacons of honor; Rev. H. Boeckelmann, deacon, and Rev. John R. Quinlan, sub-deacon of the Mass; Revs. W. J. Quinlan, J. P. Durham, A. E. Lafontaine and P. J. O'Reilley, masters of ceremonies; Revs. L. A. Moench and B. Boebner, C. PP. S., chanters, and Rev. J. H. Bathe, notary. The preacher on the occasion was the Rev. Joseph Chartrand, private secretary to Bishop Chatard.

The following was Bishop Alerding's first pastoral letter:

"HERMAN JOSEPH, BY THE GRACE OF GOD AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF FORT WAYNE.

*"To the Clergy and Laity of his diocese, greeting:-*

"On this feast of St. Andrew, the thirtieth day of November, in the year of Our Lord, 1900, the day of my consecration

and elevation to the burden of the episcopate (*Onus Episcopatus*), I hasten to send you a word of greeting. You, the clergy, disinterested, self-sacrificing, zealous laborers in the Lord's vineyard, have done great and enduring deeds for God's glory and the salvation of souls. God's grace has been bountiful and your co-operation most generous. These premises given, the same glorious results are brought about at all times and in all places, as also in the diocese of Fort Wayne. The leadership of my predecessors in this favorite see, the Right Rev. John Henry Luers, the Right Rev. Joseph Dwenger, the Right Rev. Joseph Rademacher—not omitting the administration of Right Rev. Mgr. Julian Benoit, Very Rev. Joseph H. Brammer and Very Rev. John H. Guendling—has pointed you upward and onward. Lofty generalship has been at the head of the devoted priests of this diocese, and what wonder, if the diocese of Fort Wayne, throughout its length and breadth, is well established and well ordered.

"To you, the laity, whole-souled and devoted to your spiritual guides, shall be given merited recognition. The result of your generous devotedness to holy religion is apparent everywhere, throughout the diocese. You have furnished the means to erect the numerous and magnificent churches, evidences of a faith truly active; for, none but a practically Catholic head and heart will contribute generously, when the great cause demands it.

"The diocese may be quoted as an example worthy of emulation in the great work of Catholic education. Priests and people are a unit in the establishing, the upholding and the regulating of the schools. A prosperous school means a prosperous parish, a poor school means a poor parish; no Catholic school means—I will not say—means no parish, but your imagination may picture the dreary condition and unpromising future of such a parish.

"And, again, the different religious communities of men and women, laboring in charities of various kinds, dotting the diocese throughout with the evidences of prosperity and boundless zeal—aye—and that institution of institutions, upon which the fire-fiend laid his heavy hand not less than four times in the current year, without causing this bulwark of faith and morals to waver even for a moment, in its great battles for



science and religion—the University of Notre Dame. What a splendid record for the diocese of Fort Wayne.

“Consecrated Chief Pastor of this diocese at the close of the ecclesiastical year 1900, and at the close, too, of the ecclesiastical nineteenth century; and looking back over all that has been accomplished in this diocese—so briefly enumerated and so imperfectly withal—need I tell you that my soul is all aglow with joy, trembling with gratitude to God.

“But, dear brethren of the clergy, beloved children of the laity, what of the future, what of the twentieth century? Well, what of it? The clergy will continue to labor in the twentieth as they did in the nineteenth century; the laity will second the efforts of their priests in the twentieth as they did in the nineteenth century. The new Bishop has been sent by the Pope, the same as his three predecessors had been sent by the Pope. The Holy Ghost rules the Church today, and will do so till the end of time, the same as He has done from the beginning. Let us be convinced, that the new century has even greater things in store for the church than the glorious acquisitions bestowed in the nineteenth century.

“Profoundly grateful to God for all His blessings upon our beloved diocese, let us beg Him to continue His vigilant care over us in the future. May the Holy Ghost descend upon your humble servant, enlighten his intellect that he may understand his duties, strengthen his will, that he may firmly adhere to what is right and just.

“May the blessing of Almighty God, of the Father, and of the Son, and of the Holy Ghost, descend upon you, and remain always.”—The letter was dated at Fort Wayne, Indiana, November 30, 1900.

Bishop Alerding at once began to visit the various churches of his diocese, and has made it a rule to visit all of them at least once every three years.

On September 30, 1903, he promulgated a Synod to be held on November 11th of the same year, in the Cathedral at Fort Wayne. The Synod was held and consisted of two sessions one in the forenoon, and one in the afternoon. The Statutes were officially published on March 19, 1904, and from that date were in full force. Among other things a new deanery was established, so that at present the diocese has six deaneries:

Fort Wayne, South Bend, Hammond, Logansport, Lafayette and Muncie. Heretofore each deanery was made to consist of certain parishes, but since the Synod each deanery consists of certain counties.

Bishop Alerding was absent from his diocese from September 7 to November 15, 1905, to comply with his obligation of the "visitatio ad limina Apostolorum." The clergy made use of the occasion of his departure, as an opportunity to present to their Bishop an address, replete with good wishes and heartfelt prayers for his safe journey to Rome, and a safe return. Along with the address a generous purse, by the priests, was presented. His return on November 15th was greeted with unusual demonstration of joy by the people. The Cathedral was packed, the long entrance to it left no passage way, and Calhoun street was crowded the entire length of the Cathedral Square. Amid the ringing of bells and a grand exhibition of fireworks, thousands of people stood in the rain, to bid the Bishop welcome home with deafning cheers. Mr. W. J. Breen delivered an address of welcome, at the Cathedral entrance. Having reached the sanctuary the Bishop addressed the vast audience. From this address we quote one paragraph: "When I knelt at the feet of the Supreme Pastor of the whole Church it seemed as if knelt there, every man, woman and child of the diocese of Fort Wayne. When I visited the great St. Peter's Cathedral, impressed with its vast proportions, I fancied I saw in the great sanctuary Pius the Tenth, in the full splendor of grandest church ceremonial, and kneeling there with me my eighty thousand and more diocesan children. Indeed the great Cathedral could accommodate them all."

Bishop Alerding brought with him from Rome a large number of relics, to receive which, and to expose them for the veneration of the faithful, a place was prepared beneath the altar of the Blessed Virgin Mary, in the Cathedral.

## CHAPTER VII.

### DOMESTIC PRELATES OF HIS HOLINESS.

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#### 1. THE RIGHT REV. MGR. JULIAN BENOIT, V. G.

He was born in Septmoncel, a village in the great Jura mountain range, France, on October 17, 1808. He began his theological studies at the age of seventeen, and having completed these studies, he was ordained subdeacon and deacon, not having attained the required age for priesthood. He was so impressed with Bishop Brute's sanctity and learning, that he emigrated to America, on June 1, 1836. He was ordained priest, by Bishop Brute, at Mount St. Mary's Seminary, Baltimore, on St. Mark's day, 1837. His first appointment was at Leopold, near Evansville, Indiana. He was next sent to Rome, on the Ohio river, and then went to Chicago; from which place he also attended Lockport, Joliet and several other towns along the canal. After one year he returned to Leopold, spending there three and one-half years in hard missionary labor. During his stay at Leopold, he received a salary of \$63.00.

He was next sent to Fort Wayne, where he arrived on April 16, 1840. During the first six months, in Fort Wayne, he boarded with Francis Comparet. The church, at that time, was a frame structure rudely built, not plastered, 35x65 feet, with a few rough boards for benches. Father Benoit soon secured all the ground, known as Cathedral Square, and paid for it. His missionary field of labor comprised Lagro, Huntington, Columbia City, Warsaw, Goshen, Avilla, New France, New Haven, Besancon, Hesse Cassel and Decatur. With the exception of a few canal towns, these visits had all to be made on horseback. During sickly seasons Father Benoit underwent incredible hardships, on account of sick-calls as far as Muncie, Indiana, and Defiance, Ohio. In 1845, he brought three Sisters of Providence to Fort Wayne, where he gave them a house completely furnished, and, towards enlarging the building, he contributed \$5,000, in 1883. He built the present brick

structure, on the corner of Jefferson and Clinton streets, for a school for boys. He also erected the first episcopal residence, the present clergy house, on Clinton street, at a cost of \$16,000, mostly from his personal resources.

Father Benoit visited New Orleans in 1853 and in 1860, soliciting funds for the building of the Fort Wayne Cathedral. In the autumn of 1861, the Cathedral was dedicated, having cost, including furniture, about \$60,000. Father Benoit visited Europe in 1841, in 1865, remaining there about thirteen months; and in 1874, as a member of the first American pilgrimage, remaining from May till September. These visits were made principally in the interests of the diocese of Fort Wayne. Many honors were bestowed on Father Benoit. He was made Vicar General of the diocese of Vincennes, in 1852, and of Fort Wayne, in 1858. During Bishop Luers' visit to Europe, in 1865, Father Benoit was Administrator of the diocese. At the Second Plenary Council of Baltimore, in 1866, he was the theologian of Bishop Luers. After the death of Bishop Luers, he was again Administrator of the diocese, from June, 1871, to April, 1872. He attended the four Provincial Councils, at Cincinnati, as theologian to the Bishop. In 1883, he was again Administrator of the diocese, during Bishop Dwenger's absence in Rome. A Papal Brief of Leo XIII, bearing date of June 12, 1883, conferred upon Father Benoit the honors and title of Domestic Prelate of His Holiness. The investiture took place in the Cathedral, on August 16th, of the same year.

Father Benoit's interest in, and labors among, the Indians remains to be recorded. Remnants of the old Fort Wayne and the Council House of the Miami Indians, on East Main street, still stood when Father Benoit came. He proved a true friend and protector of the poor Indians, in their transactions with the United States government, and the post-traders. In 1848, the Indians received orders from the government to leave their reservations about Fort Wayne, and go to the territory assigned them in Kansas. They numbered about 800, and were led by Chief Lafontaine, whom, together with his wife and children, Father Benoit had received into the Church. The Indians, however, refused to leave, unless Father Benoit would go with them. The government sent on some

troops, and the captain, calling on Father Benoit, begged of him to lead the Indians away peaceably. Upon these representations Father Benoit secured the services of Father Neyron, the only survivor of the band of twenty-two priests, that came to Indiana with him, and started on his tour, to please the Indians and prevent bloodshed. The tribe started overland, in the summer of 1849, and Father Benoit went by canalboat to Cincinnati, thence over the Ohio and Mississippi to St. Louis, where he took the stage for the present Kansas City. He finally reached the reservation, marked out for the Indians by the government, and remained in the encampment with his beloved children of the forest, about two weeks. He returned home by stage the entire route, travelling nine days and nights in one continuous trip. Out of six persons in the group, he was the only one to endure the hardships of the trip in one continuous journey.

Father Benoit's health began to fail, and when Bishop Dwenger returned from the Baltimore Council, in 1884, he found him complaining of a severe pain in his throat. Three leading physicians were called in, and pronounced his ailment to be cancer of the throat. Father Benoit recognized, that his remaining days on earth were few, and, with characteristic resignation, he remarked: "If Providence desires to take me by the throat, then God's will be done." An altar was erected in his room, and on Sunday morning, January 11, 1885, he offered the Holy Sacrifice of the Mass, for the last time. He suffered intensely, but he bore all in calm resignation to God's will. On Monday evening, January 26, 1885, having received all the consolations of religion, the heroic soul of the apostolic Father Benoit passed away. His remains rest in the Crypt of the Cathedral.

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## 2. THE RIGHT REV. MGR. JOHN H. OECHTERING, V. G.

He was born December 23, 1845, at Lingen, Hanover, Germany, a son of Clement and Mary (Grotemeier) Oechtering. He attended the schools of his native city until twelve years of age, after which he spent two years at the Gymnasium, a school for the higher branches of literature and science, in the same

city of Lingen. In 1858, he was sent to college in Munster and remained seven years, after which he spent two years at the University in the same city. In 1867, he entered the American College of Louvain, Belgium, as a candidate for the priesthood. He was ordained for the diocese of Fort Wayne, by the Co-adjutor Archbishop of Malines, May 21, 1869. Mgr. Oechtering came to America the same year, and was assigned to Elkhart, residing, however, at Mishawaka. He had charge of Elkhart one year, when he was transferred to St. Joseph's Church at Laporte, where he remained ten years. As pastor of St. Joseph's Church at Laporte he also attended Otis. On July 14, 1880, he was appointed pastor of St. Mary's Church, Fort Wayne. For an account of Mgr. Oechtering's pastoral labors the reader is referred to the history of St. Joseph's Church, at Laporte, of Otis, and of St. Mary's Church at Fort Wayne. In 1888, he was named irremovable rector of the same church by Bishop Dwenger; in 1903, Vicar General of the diocese of Fort Wayne by Bishop Alerding; and in 1905, Domestic Prelate of His Holiness, Pope Pius X. Mgr. Oechtering is a ripe scholar: noted for several treatises of merit on Capital and Labor, Socialism, not to omit a number of dramas much admired for their original conception and classical finish. The titles of these dramas are: *Hermenegild*, *William Tell*, and *King Saul*; a comedy: *The Living Statue*, and a farce: *the Discovery of America*. His Catechism of Church History for the higher grades of Catholic schools is doing good service to religion and bids fair, when better known, to be introduced in schools everywhere. Mgr. Oechtering is the Judge of the Matrimonial Court, Moderator of the Fort Wayne Deanery, Synodal Examiner and President of the School Board.

## CHAPTER VIII.

### THE CLERGY, DIOCESAN AND REGULAR.

The list of names given in this chapter presents, in alphabetical order, the names of priests, who have performed pastoral functions in this diocese, from about 1669, till the present time: covering a period of fully two and one-third centuries. The diocesan clergy is numerically the strongest, but there are also many members of the C. S. C., the C. PP. S., the O. F. M., the O. S. B., and the S. J. A considerable number of these, both diocesan and regular, were transient only, but their names must not be omitted from the role of honor though, in a number of cases, the names could not be traced beyond a mere mention; and these will be found, in their order, in the index for reference.

For obvious reasons, these biographical sketches are brief. What is beyond the full name, the place and time of birth, the studies, the ordinations, the various appointments, and some incidents of a personal nature, must be looked for under the heads of parishes, to which they were assigned. Some estimate of the character and labors of deceased priests has been attempted, but with regard to priests, still living, the facts are simply stated without comment. God alone can judge and weigh the life of a priest, in the many details of multifarious duties, at the altar, in the pulpit, in the confessional, in the baptistry, at the bedside of the dying, in the school, in manifold spiritual ministrations in the church, in his own house, in the homes of his parishoners; not to mention the most arduous task of regulating the finances of the church property, with all that this duty implies, of collecting and administering the offerings of the faithful, in the interests of the parish.

We have before us three letters of the Rev. Stephen Theodore Badin, addressed to the "Right Rev. Doctor Purcell, Athenæum, Cincinnati." They illustrate forcibly the labors incident to a pastoral and missionary life, and coming from the first priest ordained in the United States, will serve as introductory to the biographies here presented.

"Feb. 15, 1834, FORT WAYNE INDA.

"Two months have elapsed since I left the Indian Village, having been detained here by various causes, bad weather, the infirmities of old age, pastoral avocations, and the various affairs incident to the building of a chapel at this place, procuring a piece of land for the honor of God etc. Meanwhile I have been informed that there is a number of Catholics towards the N. W. corner of your diocese, destitute of the benefits of the Church, and assailed by Methodist and Baptist preachers. I am apprehensive that they are very ignorant etc, and consequently much exposed to be perverted. There is a Baptist mission for the Ottawa Indians in the same parts, wherein they have enticed some Catholics.

"I avail myself of the present opportunity, to enclose \$10 for four subscriptions to the Catholic Telegraph, namely Francis Comparet, Esq. Fort Wayne—Messrs. Aughinbaugh and Dubois, Fort Wayne, Inda., Mrs. Coquillard, South Bend, St. Joseph Cty., Inda., and Mr. D. Burr, P. M., Treaty Ground, Wabash Cty., Inda. Mr. Burr is persuaded in his mind of the Catholic truths, and I hope that he will become a member and a benefactor of the Church."

Father Badin quotes from the letter of one of the two "Charity Sisters" in the Indian Village on the St. Joseph river: "My dear Father, I am quite glad to inform you that we are so happy that we would not exchange our station for anything. Eliza Jackson."

This first letter is signed: S. T. Badin, V. G. of Bardst.

"May 10, 1834, SOUTH BEND, ST. JOSEPH CTY., INDA.

"Your favor of Feb. 25, was received a few days ago, owing to my various excursions and to the known neglect of postmasters. I sincerely condole with you on the embarrassments in which you have found your Diocese \* \* \* But we must consider that nothing happens without the Divine permission, be resigned, bear patiently all afflictions (which are not rare in the holy ministry) and apply by humble, fervent and repeated prayers to the sovereign pastor of souls, who can alone supply our wants. In my little sphere I meet with difficulties little expected: I will not expatiate on this topic; but would beg your advice, if we could have this summer a confidential interview A. M. D. G. I must soon go to Fort Wayne, thence visit



the forks of the Wabash, where many Irish and German Catholics have been expecting me, who are employed in digging a canal, and are desirous of building a chapel. Thence I should go to Logansport eighty or ninety miles west of Fort Wayne. I am besides engaged in making a new establishment near this place for an orphan house, and I must begin with erecting a chapel. You may perceive that at the age of 66 I have a sufficient share of toils. I would wish rather to enjoy solitude and retirement, in order to prepare for my fast approaching dissolution. \* \* \* It is true, we have books enough to defend our holy religion, but they are not, or but little read by the generality of men, whereas a public, authoritative declaration of the American Bishops, which would be inserted in many American papers, would excite attention. \* \* \*

This second letter is signed: Stephen Theod. Badin.

"September 23, 1834, HUNTINGTON (TOWN) HUNTINGTON CTY. INDA.

"The date of this letter reminds me that this day 42 years ago, the 1st Bishop of Baltimore ordained the first sub-deacon of his Diocese, and gave the tonsure and minor orders to 3 or 4 ordinandi.—Time has brought many changes and ameliorations, or rather the Divine Pastor has given an incalculable increase to the sheep and lambs. There were then about 30 priests in the U. S. \* \* \* My intention, when I left home 12 days ago, was to answer the honor of your invitation. But first, we have many sick people along the canal lines. Second, when I am in Logansport at the mouth of Eel river (into the Wabash) the shortest road to Louisville, where my own affairs call me, will be by Indianapolis. Third, I have been informed by the Catholic Herald that the consecration of the excellent Bishop of Vincennes is to take place on the first Sunday of October in Bardstown, where most probably I will have the opportunity of seeing you. In fine I may return by Cincinnati for I have not money for traveling expenses.

"In consequence of more than one considerable wrong done me I am reduced to distress, am in debt, received no salary, and withal have spent considerable sums to establish the Church in these backwoods. I speak not of labors, privations. My trust is in Divine Providence, which fails not. \* \* \*

"To serve you it would be gratifying to me to extend my

labors to the N. W. of your diocese, but the above date of my ordination has already informed you that I am more than 66 years of age, and considering that I do ride almost incessantly to attend 5 congregations on three lines of about 80 miles each, it would prove a deception and a presumption to attempt more than I do at present. Indeed I am compelled from debility to use many precautions, which I disregarded in former periods of life.

"It may happen that Divine providence will not permit me to see the Angel of Vincennes. I had intended to write to congratulate him and his Diocese on his promotion, which has filled me with consolations; but having been made uncertain of the place and time where and when he was to be consecrated, and being often destitute either of time or even of conveniences in the miserable, crowded cabins where I must lodge in traveling, feeling also frequent fatigues, I have not yet satisfied my heart in presenting him my best respects, and in assuring him in my readiness to cooperate with and assist him in his exertions to establish and extend the kingdom of God in his new Diocese; wherefor I beg of you the favor to communicate these lines to him."

Having mentioned the Irish, the Canadians and the French, Father Badin continues: "As to the Indians, the greater number of them being Christians, are on the borders of Michigan, under the direction of the excellent priest, Mons. de Seille. He made this summer two excursions among the Pottawottamies of Tippecanoe river and baptised 76 of them the first Sunday of May, and 60 more the first Sunday of this month. The Pottawottamies of Michigan have sold all their land, and must emigrate within two years, but those of Tippecanoe have retained their Reserves of land, and may form a Catholic mission in the Diocese of Vincennes. The Indians are our best congregations.—Town lots have been procured in five or six different places, viz. South Bend (one and a half miles from my establishment on St. Joseph river), Fort Wayne, Huntington, Wabash and Logansport. Three years ago I obtained also of Judge Hood two acres in the town of Peru, and prevailed on him to make his offer to Bishop Flaget; but as he did not answer the polite letter, and lots have become very valuable at Peru, there will perhaps be a demur. I caused the lot of Huntington to

be deeded to Bishop Flaget—but the donor of eleven acres in Wabash, being a friend of mine, preferred to give me his obligation for the same and I did not insist otherwise from motives of politeness and prudence.

“Our resources must be in the education of youth. Mr. Comparet estimates that the congregation in and about Fort Wayne must amount to 100 families. Prevailing sickness and mortality, the absence of pastor and poverty have prevented the forwarding of church affairs. No time should be lost in forwarding the erection of chapels along the canal line, because as soon as the work is done in one section of the country the Catholic hands move to another section, and the prospect of such erections diminishes or vanishes.—This has been evidenced in Fort Wayne: the timber alone has been secured. There should be two priests riding constantly every week along a line of 80 miles. They should be active, pious, learned and disinterested, courageous and mortified. \* \* \*”

This third letter is signed: S. T. Badin, Protosa. Baltim.

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#### THE REV. DIONYSIUS ABARTH, O. F. M.

He was born June 6, 1823; entered the Order August 12, 1842; ordained priest July 12, 1846; came to America in 1855; at St. Boniface's Church, Lafayette, from July, 1869, to September, 1870; died in Louisville, Kentucky, November 20, 1882.

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#### THE REV. BERNARDINE ABBINK, O. S. F.

He was born at Cleveland, Ohio, October 20, 1850. He received his classical education, philosophical and theological courses, at Cross Village, Michigan. He was ordained priest at Cross Village, by Bishop Borgess, on July 25, 1879. He labored up to 1896 among the Indians in upper Michigan, since which time he has been the chaplain at the Old Peoples' Home, at Avilla.

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#### THE REV. JOSEPH ABEL.

He was born February 15, 1861, in Dorsten, Diocese of Munster, Germany. He studied the classics at St. Joseph's College, near Rensselaer, philosophy at St. Francis, Wisconsin,

and theology at Mount St. Mary's Seminary, Cincinnati. He was ordained priest by Bishop Alerding on June 21, 1901, in the Cathedral at Fort Wayne. His first appointment was assistant at St. Joseph's Church, Hammond, till June 6, 1902. On that date he was appointed pastor of St. Patrick's Church at Walkerton. The missions Hamlet, Bremen and the station Knox, are attended from Walkerton.

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#### THE REV. A. ADAM.

He immigrated to this country on occasion of one of Father Sorin's visits to Europe. Father Adam for a few years resided in the French settlement north of Fort Wayne, where he built the Academy of the Sacred Heart, the church and priest's house of St. Vincent's Congregation. He became the resident pastor of St. Louis' Church at Besancon, on January 1, 1870. In 1875, Father Adam with Bishop Dwenger's permission, returned to France. Here, after serving for two years as chaplain in the Navy, he was appointed to a model parish, in the center of France, by the Bishop of Tours. His church there was over a thousand years old. He remained in France until 1905, when, an old man of seventy three years and after fifty years of hard priestly labor, he begged his Bishop for permission to pass his remaining days in the Trappist Community, in Kentucky. He returned to the United States for that purpose, owing to the persecution of religious orders in France. However, being too aged for the rigorous Trappists' rule, the venerable priest was readmitted to the Diocese of Fort Wayne, and appointed chaplain to the Sisters of St. Joseph, at their Mother House near Tipton.

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#### THE REV. CLAUDE ALLOUEZ, S. J.

He was born at Saint Didier, en Forest, France. He studied in the College of Puy en Velay, where he was under the direction of St. Francis Regis. He entered the Society of

Jesus, and in 1658 was sent to Canada. His first labors were near Quebec, but on August 16, 1665, he left Three Rivers for his great Western Mission. He created the missions around Lake Superior and Lake Michigan. In 1680 he built three chapels: One at Pokegan, another near the Lakes of Notre Dame, and the third near the fort of the Pottawottamies. He died on August 28, 1689, in the seventy-sixth year of his age. His successors in the order named were, Rev. Claude Aveneau, S. J., Rev. James Gravier, S. J. and Rev. John B. Chardon, S. J., until 1759. In this year, Fort St. Joseph was reduced by English soldiers, the survivors taken prisoners and carried away to Quebec. The mission was not reorganized until the arrival of Father Badin, in 1830.

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#### THE RÈV. PHILIBERT ALTSTAETTER, O. F. M.

He was born March 18, 1858; entered the Order September 4, 1875; ordained priest March 12, 1881; assistant at St. Boniface's Church, Lafayette, from May 1881 to August 1884; attended Schimmels, from May to August 25, 1881, residing at Lafayette.

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#### THE REV. GEORGE ANGERMAIER.

He was born on April 15, 1876, in Engelpolding, Archdiocese of Munich, Bockhorn, Bavaria, Germany. He attended the parochial schools of his native town. He made his classical studies at St. Benedict's College, Atchison, Kansas; philosophy and theology at St. Meinrad's Seminary. He was ordained priest by Bishop Alerding in the Cathedral at Fort Wayne, on June 22, 1906. Returning from a visit to his native place, he was appointed assistant at Decatur, on September 16, 1906.

THE REV. VENANTIUS ARNOLD, O. F. M.

He was born on December 19, 1833; entered the Order October 28, 1850; ordained priest December 20, 1856; came to America in May, 1860; pastor of St. Boniface's Church, Lafayette, from December 1865 to July 1869; returned to Europe, August, 1874; died at Salzburg, Austria, May 27, 1895.

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THE REV. VINCENT BACQUELIN.

He was a native of France; and was ordained priest at Emmittsburg, Maryland, April 25th, 1837. He celebrated Mass shortly after his ordination in a log tavern, at Anderson, residing at Shelbyville. From here he also visited Cicero. He met his death, while returning from a missionary trip, on September 2, 1846, in Rush county, being thrown by his horse against a tree, killing him almost instantly.

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THE VERY REV. STEPHEN THEODORE BADIN, V. G.

He was born in Orleans France, on July 17, 1763. He studied with the Sulpicians in his native city. The French Revolution having closed their seminary, young Badin, after receiving Subdeaconship, emigrated to America and reached Baltimore, March 28, 1792. Bishop Carroll ordained him a priest, on May 25, 1793, the first ordination of a priest in the United States. On September 6, 1793, he, with Father Barrièrès, left Baltimore and after a most laborious journey on foot to Pittsburg, by boat on the Ohio to Maysville, and again on foot to Lexington, where he arrived on December 1, 1793. In 1830, the Pottawottamie chief, Pokagon, induced the Very Rev. Gabriel Richard, Vicar General of the Diocese of Cincinnati, residing at Detroit, to secure Father Badin from the Kentucky missions for the region of the present Notre Dame. Father Badin built a log chapel on St. Mary's Lake. It was 24x40 feet, and served the purposes of a chapel and the priest's residence. He also bought a section of land from the United States Government, intended for the site of the future great

University. In 1842, he transferred the title of this land to the Fathers of the Holy Cross; which makes him the founder in fact of Notre Dame. The Catholic Historian Shea, under chapter X, giving the years 1829 to 1832, says: "The veteran priest Stephen T. Badin was laboring among the Pottawotamies near South Bend, Indiana. The Baptists soon abandoned the mission attempted by them, and he was encouraged in his efforts to revive the teachings of the early missionaries." And again: "The Venerable Badin, living with the Indian Chief Pokagon, not only attended his Indians, but a French village and two future sees, Fort Wayne and Chicago."

Father Badin assisted at the burial of Bishop Flaget, who died on February 11, 1850. After that he withdrew to Cincinnati, where he died April 21, 1853. In May 1906, his remains were transferred from the Cathedral at Cincinnati to Notre Dame, where they now rest in a log chapel, the exact reproduction of the first chapel built by the zealous missionary on St. Mary's Lakes.

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#### THE REV. JOACHIM BAKER.

The sixth of a family of nine children, was born on March 7, 1863, to Jacob and Agatha (Meyer) Baker, at Fort Wayne. His parents were natives of Hesse Darmstadt and Baden, Germany, but were married at Fort Wayne. His father was engaged in saw-milling. Father Baker attended St. Mary's parochial school and also the Cathedral school. In 1879 he entered St. Lawrence's College at Mount Calvary, Wisconsin. Having completed his classical studies, he was received into St. Francis' Seminary, where he studied philosophy and theology. Archbishop Heiss ordained him deacon on March 19, 1888, and he was ordained priest by Bishop Dwenger on June 29th, of the same year. His first appointment was that of pastor at Portland, in Jay county. Until a residence could be built, he resided at Decatur, when in January of 1889, he moved into the priest's house at Portland, and became its first resident pastor. During his pastorate there, he had charge of Dunkirk, Red Key and Ridgeville, as missions. In August 1891, he was transferred to St. Anthony's, with Goodland for a mission.

His next and present appointment was that of Alexandria, where he arrived on January 11, 1896. Here again he was the first resident pastor.

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THE REV. EDWARD F. BARRETT.

He was born in Rutland, Vermont, in the diocese of Burlington, on December 22, 1867. He attended the parochial schools of his native parish, made his classical studies at Assumption College, Canada, and his theological studies at Assumption Seminary. He was ordained priest by Right Rev. L. F. Lafleche, on July 14, 1895, at Boloeil, Canada. He was assistant at St. Patrick's Church, Fort Wayne, until February 27, 1897, when he was appointed the second resident pastor of All Saints' Church, at Hammond, where he is at the present time. He is a member of the Diocesan School Board.

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THE REV. SIMON BARTOSZ.

He was born at Posen, Prussia, in 1810; ordained priest, March 26, 1836; came to America, in 1865. In 1866 he attended Hanover Centre; from 1867 to 1870, he was the pastor of St. Joseph's Church, Laporte, succeeding Father Konen. He died January 28, 1872, and is buried in the cemetery at Fort Wayne.

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THE REV. JOHN HENRY BATHE.

He was born May 20, 1854, near Delbrueck, diocese of Paderborn, Germany, a son of John H. and Theresa (Sandbote) Bathe, and attended the parochial school of his district, until thirteen years of age. Having finished his classical course at Paderborn, in 1872, he completed his philosophical studies in the same city, and devoted one and a half years to the study of theology in Munster. He emigrated to America, in the spring of 1875, and spent another year and a half in the study of theology, in St. Francis' Seminary, at Milwaukee, Wisconsin.



He was ordained priest by Bishop Dwenger, on February 16, 1877, in the Cathedral at Fort Wayne. His first appointment was that of pastor at Schererville, from February 16, 1877 to December 30, 1881. After that he was sent to Wabash, from December 30, 1881 to May 16, 1898. From Wabash he was sent to Valparaiso, but owing to ill health, he remained only from May 16, to July 26, 1898. Bishop Rademacher then appointed him Chancellor of the diocese, which position he filled from September 16, 1898 to July 1, 1905. In this position he served under Bishop Rademacher, the Administrator, Very Rev. J. H. Guendling and Bishop Alerding. It was his desire to be relieved of the office of Chancellor, and he was appointed pastor of St. Mary's Church, at Avilla, on July 1, 1905. Father Bathe is one of the Synodal Examiners of the diocese.

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#### THE REV. FRANCIS XAVIER BAUMGARTNER.

He was born on May 1, 1851, at Montlingen, diocese of St. Gallen, Switzerland. He came to America on October 19, 1864, and was ordained priest, on March 14, 1874. His name appears on the baptismal records of the Cathedral at Fort Wayne on March 22, 1874. From 1875 to December 19, 1880, he was pastor of Lottaville (Turkey Creek), attending to Hobart and Hammond as missions. He was the second resident pastor of Kentland, attending to Goodland as a mission, from December 19, 1880 to March 27, 1883. From April 7, 1883 to May 9, 1885, he was the first resident pastor of St. Joseph's Church at Hammond, attending to Hobart as a mission until February 1885. He died May 9, 1885, and his remains are buried at Lottaville.

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#### THE REV. FREDERICK BAUMGARTNER, C. PP. S.

He was born on June 19, 1862, at Notzingen, Archdiocese of Freiburg, Germany; came to America on October 8, 1881; ordained priest at Cincinnati, on March 8, 1890. He was the pastor of Pulaski from 1890 to 1892.

## THE REV. JULIUS BECKS.

He was born, on October 8, 1836, at Laar, Westphalia, Germany. He arrived in this country on June 26, 1858. Having completed his course of theology at Mount St. Mary's Seminary, Cincinnati, Ohio, he was ordained priest, on December 25, 1862, by Bishop Luers, in the Cathedral at Fort Wayne. From January 1863 to September 1864, he was pastor of St. Mary's Church at Decatur. He was pastor of St. Mary's Church at Michigan City from September 24, 1864 until February 15, 1885. Until November 1, 1867, when St. Ambrose and St. Mary's parishes became one, he had services in both churches. From Michigan City he also attended Schimmels, as a mission. From August 1891 till August 1894, he was pastor of Lagro. He had charge of Oxford, from September 1894 to June 1895. His name appears on the baptismal records of the Cathedral, at Fort Wayne on September 8, 1895. For six months of the first half of 1896, he was pastor of St. Peter's Church, at Laporte. Owing to ill health, he was assigned to St. John's Hospital at Anderson, as chaplain, where he died on March 14, 1902. His remains rest in the cemetery at Michigan City.

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## THE REV. ACCURSIUS BEINE, O. F. M.

He was born August 15, 1832; entered the Order October 4, 1860; ordained priest November 7, 1862; pastor of St. Boniface's Church at Lafayette, from September 1870 to January 1878; died in Louisville, Kentucky, March 13, 1888.

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## THE REV. MAXIMILIAN BENZINGER.

He was born in Wuerttemberg, Germany, October 7, 1848, son of Michael and Elisabeth (Mueller) Benzinger. He studied at St. John's, Minnesota, and Calvary College, Wisconsin, and finished his theology at St. Francis' Seminary, Milwaukee, Wisconsin. He was ordained priest, by Bishop Dwenger, in the Cathedral at Fort Wayne, on June 11, 1884. He was

pastor of St. Michael's at Summit, from July 4, 1884 to October 17, 1897. He has been pastor of Hesse Cassel, since October 17, 1897.

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THE REV. HENRY BERBERICH, O. F. M.

He was born December 23, 1858; entered the Order, September 14, 1876; ordained priest April 16, 1882; assistant in Lafayette, from December 1887 to August 1890, at St. Boniface's Church.

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THE REV. JOHN B. BERG.

He was born in Edingen, near Treves, Rhine-province, Germany, August 20, 1864. He emigrated to America in August, 1880. He studied the classics in St. Lawrence's College, Mount Calvary, Wisconsin; his philosophy and first year of theology in St. Francis' Seminary, Wisconsin, and completed his theology in St. Vincent's Seminary, West Moreland, Pennsylvania. He was ordained priest, by Bishop Dwenger, in Fort Wayne, on June 15, 1889. His appointments were: Pastor of Reynolds, with Medaryville and Francisville as missions; pastor of Alexandria, from June 8, 1893 to October 16, 1893; pastor of Remington, from October 16, 1893 to July 4, 1905; pastor of Whiting, since July 4, 1905. He is a member of the Diocesan Building Committee.

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THE REV. WILLIAM BERG.

He was born on March 25, 1854, in Edingen, diocese of Treves, Germany. He made his classical studies at Paderborn, philosophy and theology in Munster, Germany. He was ordained priest in Osnabrueck, Germany, by Bishop Beckmann, on May 26, 1877. At the time of his ordination the so called Kultur-kampf had full sway in Germany. The Bishop of Munster having been imprisoned, he was ordained by Bishop Beckmann very early in the morning behind locked doors.

He emigrated to this country, arriving at Fort Wayne, on July 11, 1877. His first appointment was that of pastor of St. Martin's Church, Hanover Centre, from August 1877 till June 9, 1881. He received his present appointment, pastor of St. Michael's Church, Schererville, on June 9, 1881. In February 1903, Bishop Alerding appointed him dean of the Hammond district. He is a member of the Diocesan School Board.

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THE RIGHT REV. MGR. AUGUST BESSONIES, V. G.

He was born in Alzac, department du Lot, province of Quercy, France, on June 17, 1815. Having emigrated to America, he was ordained priest by Bishop de la Hailandiere, at Vincennes, on February 22, 1840. From March 11, 1853 to February 1, 1854, he was pastor at the Cathedral, Fort Wayne, during the absence of Father Benoit. He was named Right Rev. Monsignore, January 22, 1884. He died at Indianapolis, on February 22, 1901.

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THE REV. AUGUSTINE BEYER, O. F. M.

He was born at Cincinnati, Ohio, on June 25, 1849; ordained priest at Cincinnati, on May 25, 1872. He attended St. Joseph's Church at Reynolds sometime between the years 1876 and 1888, residing at Lafayette.

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THE REV. JOHN BIEDERMANN.

He was born on February 11, 1867, at BERN, Lichtenstein, Diocese of Chur, Switzerland. He attended the parochial school of his native city, and at the age of thirteen, he entered the College of "Mary of Perpetual Help" at Schwyz, Switzerland. He pursued his philosophical course at Innsbruck, Tyrol, from 1886 to 1887, and his theological course at the Diocesan Seminary of Chur Schwyz, from 1887 to 1891. He was ordained priest, by the Right Rev. Bishop Fidelis Battagli, on July 20,

1890. Having celebrated his first Mass, on August 5, 1890, he returned to the Seminary for another year. He was pastor of Ruggell, Lichtenstein, from September 18, 1891 to February 1901. On April 1, 1901, he arrived in this country. From April 15th to September 30, 1901, he was assistant at St. Paul's Church, Fort Wayne; and from October 1st, of the same year till June 30, 1905, he was assistant at St. Peter's Church, in the same city. On June 30, 1905, he was appointed pastor of Nix Settlement, with Roanoke for a mission.

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#### THE REV. BALTHASAR BIEGEL.

He was born at Hanover Centre, Lake county, Indiana, on August 6, 1866. The Rev. William Berg gave him private lessons, after which he entered St. Lawrence's College, Mount Calvary, Wisconsin, where he finished his classical course, in June 1885. He studied philosophy and theology, at St. Francis' Seminary, Milwaukee, and was ordained a priest, with a fourteen months dispensation, by Bishop Dwenger, in the Cathedral at Fort Wayne, on June 15, 1889. His first and present appointment was that of the first resident pastor at Elwood, since July 29, 1889. From the spring of 1892 till June 1893, he attended Alexandria, and again, from October 1893 till December 1895. He also attended Cicero, from March till September 10, 1898.

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#### THE REV. F. JOSEPH BILSTEIN.

He was born in Oestinghausen, diocese of Paderborn, Germany, on February 12, 1867. He studied the classics at Havestadt and Paderborn, emigrated to this country, and studied philosophy and theology in the Seminary of St. Francis, Wisconsin. He was ordained priest by Bishop O'Hara, for the diocese of Scranton, at Wilkesbarre, Pennsylvania, on June 7, 1891. He was assistant at St. Nicholas' Church at Wilkesbarre, Penn. till October 1895, when he came to Fort Wayne. Assistant at St. Paul's Church, Fort Wayne, October 1895 till February 1898; pastor of St. Anthony's, Goodland and Morocco, from February 1898 till October 1900; pastor of Monterey, with Rochester, Kouts and Culver as missions, since October 7, 1900.

## THE REV. SEBASTIAN BIRNBAUM, C. PP. S.

He was born on May 3, 1825, in Wappershausen, Wuerttemberg, diocese of Rottenburg, Germany. He came to America, on June 7, 1864, and was ordained priest, on January 10, 1867. He assisted Rev. Wolfgang Giedl during his sickness, and upon his death, on May 23, 1873, Father Birnbaum, became the pastor of New Haven, remaining until July 1875.

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## THE REV. MICHAEL J. BIRO, C. S. C.

He was born in Szikszó, Hungary, October 5, 1863. His classical studies were made at Eger, Hungary, with the Cistercian Monks. He emigrated to America in 1893, and entered the Congregation of the Holy Cross, on August 15, 1897; profession, August 15, 1899. He completed his theological studies at the Catholic University, Washington, D. C., where he was ordained priest, by Bishop O'Gorman, of Sioux Falls, on February 8, 1900. He was appointed to organize the first Hungarian Congregation in South Bend, St. Stephen's. He was a member of the committee selected by the Hungarians of America to assist at the unveiling of a statue of George Washington, at Budha-Pesth, Hungary. He continues in the pastorate of St. Stephen's Church at the present time.

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## THE REV. JOHN BLECKMANN.

He was born in Cincinnati, Ohio, April 5, 1846. He received his primary education in St. Joseph's school, of the same city. At the age of fifteen, he was adopted by Bishop Luers, for the diocese of Fort Wayne and was sent to St. Xavier's College; after that, he was sent to Notre Dame for his philosophical course, where he graduated in June, 1866. He completed his theological course, at Mount St. Mary's of the West, and was ordained priest, by Bishop Luers, in St. Joseph's Church, at Cincinnati, on April 27, 1870. He was made assistant to the Rev. Lawrence Lamoor, at Union City, where he remained for nine months, attending also the missions Muncie, Winchester, Hartford City, Dunkirk, Portland

and Ridgeville. He next was made pastor of Attica, from where he attended various missions scattered through Fountain, Warren, and part of Tippecanoe, counties, such as Covington and Marshfield. Having had charge of Attica, from December 1870 until May 1875, he was transferred to Delphi. On February 15, 1885, Bishop Dwenger appointed him pastor of St. Mary's Church, at Michigan City. In 1895, he celebrated his Silver Jubilee as priest: three bishops honored the occasion with their presence, Bishop Richter of Grand Rapids, Bishop Marty of Sioux Falls, and Bishop Rademacher of Fort Wayne, together with more than one hundred priests. After the celebration, he took a trip to Europe, where he had the honor of an audience with Pope Leo XIII. He returned on August 29, 1895, and remains to this day pastor of St. Mary's Church. He is the dean of the South Bend district.

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#### THE REV. JOHN BLECKMANN.

He was born at Cincinnati, Ohio, on August 9, 1882. He attended the parochial school of his native parish, and made his classical studies at St. Xavier's College, Cincinnati, Ohio. He began and finished his studies in philosophy and theology, at Mount St. Mary's Seminary, Cedar Point, Ohio. He received tonsure and first two Minor Orders, in June, 1905; the other two Minor Orders, on June 21, 1906; Subdeaconship on March 15th, Deaconship March 16th, 1907, all at the Seminary. He was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on May 22, 1907. His first appointment was that of assistant at St. Mary's Church, Michigan City, on June 8, 1907.

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#### THE REV. JOHN BLUM.

He was born in Rubenheim, Bavaria, Germany, on November 8, 1866. He studied the classics in Mount Calvary, Wisconsin, his theology in Mount St. Mary's Seminary, Cincinnati, and was ordained priest by Archbishop Elder in Cincinnati, on June 22, 1892. His appointments were: Pastor of Frankfort and missions, from July 1, 1892 till December 24, 1895; pastor

of Reynolds and missions, from December 24, 1895 till November 1, 1896; assistant at Decatur, from November 1, 1896 till November 1, 1900; pastor of Kewanna (Grass Creek) and its mission, Lucerne, from November 1, 1900 till June 8, 1902; assistant at St. Ann's Church, Lafayette, from July 1905 till December 28, 1905.

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#### THE REV. EDWARD J. BOCCARD.

He was born November 20, 1862, in St. Vincent's Parish, Allen county, near Fort Wayne. He studied the classics in St. Lawrence's College, at Mount Calvary, Wisconsin; philosophy and theology in St. Francis' Seminary, Wisconsin. He was ordained priest, by Bishop Dwenger, in the Cathedral at Fort Wayne, on June 15, 1889. His appointments were: Pastor of Nix Settlement and Roanoke, from July 2, 1889 till November 1895; pastor of Auburn, from November 1895 till September 1898; pastor of Kewanna and Lucerne, from September 1898 till October 1900; acting pastor of Columbia City, from October 1900 to May 1901; pastor at Delphi, since July 9, 1901.

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#### THE REV. HENRY A. BOECKELMANN.

He was born March 31, 1851, in Oster Kappeln, Hanover, diocese of Osnabrueck, Germany, a son of Francis and Anna (Schroeder) Boeckelmann. The family emigrated to the United States, in 1853, and located in Logansport, where the father died, September 20, 1882. He attended the parochial school at Logansport until 16 years of age, when he entered the College of the Christian Brothers at St. Louis, Missouri. From there he was sent to St. Viateur's College, Bourbonnais, Illinois, to make his philosophical and theological course and was ordained priest, by Bishop Foley of Chicago, on August 30, 1877. He was engaged as teacher at the college for one year, and on July 27, 1878, he was appointed pastor of St. John's Church, at Goshen and remained there until November 26, 1880, on which date, he was transferred to the Cathedral



at Fort Wayne. On February 15, 1885, he was appointed pastor at Delphi, where he continued until December 30, 1891. He was pastor of St. Vincent's Church at Elkhart, from December 30, 1891 till October 4, 1906, the date of his death. Father Boeckelmann was noted for his uniform genial character, making him a most desirable companion, and also for the zeal and earnestness with which he performed every duty entrusted to him. One of the offices held by him was that of Synodal Examiner. He was also a member of the Diocesan School Board.

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#### THE REV. JOSEPH BOLKA.

He was born on March 16, 1875, near Otis, Indiana. He made his classical, philosophical and theological studies at St. Francis, Wisconsin. Having completed his studies, he was ordained priest by Archbishop Katzer, at Milwaukee, on May 28, 1899. He was appointed pastor of North Judson, remaining until November 25, 1904, when he received his present appointment, that of pastor of St. Stanislaus' Church, East Chicago.

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#### THE REV. BERNARD THEODORE BORG.

He was born in Bexten, Hanover, Germany, on March 8, 1836. He studied the classics at St. Vincent's, Pennsylvania, and philosophy and theology in St. Mary's Seminary, Baltimore, Maryland. He was ordained priest, by Archbishop Spalding of Baltimore, on June 30, 1868. His appointments were the following:- Assistant at St. Charles' Church, Peru, attending to Kokomo, Marion, and Tipton as missions, and to Fairmount as a station; pastor at Dyer, from July 1870 till September 1871; accompanied Bishop Dwenger to Rome, in 1874; assistant at the Cathedral, till 1877; assistant at St. Mary's Church, Fort Wayne, till 1878; chaplain at the Old Peoples' Home, Avilla, till 1887; chaplain at St. Vincent's Orphan Asylum, Fort Wayne, from 1887 till December 22, 1904, the date of his death. His remains rest in the cemetery at Fort Wayne.

THE REV. ALEXIUS BOTTI.

He was the pastor of St. Vincent's, in Allen county, from 1858 to 1860, visiting from here New Haven once every month during the year 1858. From 1860 to 1871, he was pastor of St. Paul's Church at Valparaiso, attending Hobart as a mission. He died September 14, 1872, at the age of sixty-five, and is buried in the cemetery at Fort Wayne.

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THE REV. P. J. BOURGET, C. S. C.

He was one of the pastors of St. Joseph's Church at South Bend, attending the same from Notre Dame, prior to 1869. He died June 12, 1862, and is buried at Notre Dame.

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THE VERY REV. JOSEPH HENRY BRAMMER, V. G.

He was born in Hanover, Germany, on October 1, 1839. The faith of his parents was the Lutheran. He was a carpenter by trade, and emigrating to America, in 1854, he settled in St. Louis. His nature was deeply religious, and after listening to lectures on Catholic doctrines, and having still farther studied the same earnestly and sincerely, he was received into the Catholic Church, in 1859. He determined to devote his life to the conversion and guidance of souls. He completed his study of philosophy and theology in Mount St. Mary's Seminary, at Cincinnati, Ohio, and was ordained priest at Fort Wayne on May 11, 1868. He was appointed assistant priest at the Cathedral. Upon the death of Father Benoit, he was made Vicar General of the diocese and pastor of the Cathedral. During Bishop Dwenger's absence, in 1885, and again in 1888, he was Administrator of the diocese; and in fact during the protracted illness of Bishop Dwenger, the arduous duties of the diocesan administration, as well as the care of the parish, devolved entirely upon him.

In 1880, he erected the imposing building in Cathedral

Square, known as Library Hall. About this time he took a trip to Europe, where he also visited Ireland. In 1886, he became largely instrumental in the building of St. Vincent's Orphan Asylum. Ten years later, in 1896, he undertook and successfully accomplished the thorough restoration of the Cathedral building.

Father Brammer organized the St. Vincent de Paul Society in the Cathedral parish. He loved all men of whatever color, race or creed; he saw in everyone the image of God, a soul to be saved. He was known to have given away the last dollar, and to have borrowed money to assist the poor.

It can be said of him, that he took the deepest interest in the welfare and advancement of the Cathedral schools: he loved children with a special affection.

The continuous and arduous labors of Father Brammer gradually undermined his health, and for several years he was far from being well. His declining health only served to make him center his thoughts on the hereafter. His strength failed him from day to day, until having received the Last Sacraments, while yet in complete possession of his faculties, he surrendered his soul into the keeping of his Maker on Monday June 20, 1898. His remains rest in the Crypt of the Cathedral.

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#### THE REV. CLEMENTINE BROERMANN, O. F. M.

He was born November 7, 1873; entered the Order, August 15, 1890; ordained priest July 24, 1897; assistant in Lafayette, from August 1897 to November 1898, at St. Boniface's Church.

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#### THE REV. ADAM M. BUCHHEIT.

He was born October 25, 1861, in Decatur, Indiana, a son of Adam and Elisabeth (Weber) Buchheit, natives of Germany. In 1862, the family moved to Fort Wayne. Adam received his elementary education in St. Paul's School. Rev. Joseph

Nussbaum, of Hesse Cassel, gave him lessons in Latin, from 1876 to September 1878, when he entered St. Lawrence's College, at Mount Calvary, Wisconsin, finishing his classical course in June 1883. In September, of that year, he came to St. Francis' Seminary, Wisconsin, where he began and completed his philosophical and theological studies. Bishop Heiss ordained him Subdeacon and Deacon, at St. Francis, and on June 29, 1887, Bishop Dwenger ordained him priest, in the Cathedral at Fort Wayne. He supplied the place of the pastor at St. Paul's, Fort Wayne, for six weeks, was two weeks at Chesterton, and eight weeks at Lagro. At the end of October, he was appointed pastor at Goshen, with Millersburg and Lionier as missions, attending also the Elkhart County Poor House. Having labored here until July 13, 1889, he was given a vacation. On June 2, 1890, he was made assistant to Rev. J. H. Hueser D. D., at Huntington, where he remained until July 19, 1895, when he was made pastor at Klaasville, with Lowell for a mission. From August to September 1898, he was pastor at Grass Creek, with Lucerne for a mission. Bishop Rademacher transferred him to Wanatah, on September 8, 1898, giving him charge also of the missions Schimmels, Walkerton, and Hamlet. On November 21, 1906, Bishop Alerding gave him charge of St. John's Church, at St. John, in Lake county.

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#### THE REV. PETER A. BUDNIK.

He was born July 15, 1876, at Ludom, Archdiocese of Posen, Germany. He studied the classics, philosophy and one year of theology, in SS. Cyrill and Methodius' Seminary, at Detroit, Michigan, and the two last years of theology, in Mount St. Mary's Seminary, at Cincinnati. He was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on June 21, 1901. He was the second resident pastor at Walkerton and its missions, from July 18, 1901 to June 5, 1902. He was pastor of St. Adalbert's Church, at Hammond, from June 5, 1902 till June 8, 1907. On the latter date he was transferred to Otis.

## THE REV. ALEXANDER BUECHLER.

He was born March 12, 1877, in Ottawa, Illinois, a son of Philip and Anna (Moczygamba) Buechler. He received his primary schooling at Otis, Indiana. He studied the classics at St. Francis, Wisconsin, from 1890 to 1897, philosophy and theology in St. John's University, Minnesota, and Mount St. Mary's Seminary, Cincinnati, and was ordained priest on July 3, 1900, in the Josephinum at Columbus, Ohio, by His Eminence Cardinal Martinelli. His appointments were: Assistant at St. Stanislaus' Church, Michigan City; pastor pro tem. of Goshen; pastor of Terre Coupee, and its mission Rolling Prairie, since May 1, 1901.

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## THE REV. MICHAEL J. BYRNE.

He was born in Hamilton, Ohio, October 18, 1858. He studied the classics at Niagara University, philosophy, at St. Sulpice's Seminary, Baltimore, theology, at St. Vincent's, Pennsylvania, and was ordained priest by Bishop Dwenger, at Fort Wayne, June 29, 1888. His appointments were: residing at the Cathedral, he attended Leo and St. Michael's, in Allen county, from 1888 till 1889; assistant at the Cathedral, Fort Wayne, from 1889 to 1891; pastor of East Chicago, from January 26, 1891 till 1893; pastor of Whiting, from 1893 to August 1898; assistant at the Cathedral, from August 15, 1898 to May 1, 1899; pastor of Union City, from May 1, 1899 to May 16, 1901; pastor of St. Ann's Church, Lafayette, since May 16, 1901. He is a member of the Diocesan Building Committee.

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## THE REV. MATTHEW ELEVART CAMPION.

He was born in Kilkenny, Ireland, November 9, 1844. His parents emigrated to this country, and after spending a few years in Canada, they settled in Michigan City, arriving there on Christmas eve of 1850. He made his classical studies at the University of Notre Dame; his theology at St. Francis'

Seminary, Milwaukee, Wisconsin. He was ordained priest by Bishop Luers, on January 14, 1868, in the Cathedral at Fort Wayne. His first appointment was that of assistant to Rev. B. J. Force at Logansport, from January 24, till April 9, 1868. Upon the death of Father Force, he was pastor pro tem. of St. Vincent de Paul's Church, until August 9, 1868, attending also the missions, Kewanna and Lucerne. From August 9, 1868 to October 1, 1873, he was pastor of St. Patrick's Church at Lagro. From here he attended to Wabash as a station till 1871. He was transferred to the Cathedral at Fort Wayne, as assistant from October 1, 1873 to April 4, 1875, when he was appointed pastor of St. Joseph's Church at Delphi, where he remained only one month. Upon the death of Rev. George A. Hamilton at Lafayette, he succeeded him as pastor of St. Mary's Church, on May 9, 1875. On account of ill health he resigned this charge and in June 1880, he took charge of St. Peter's parish at Laporte. On June 9, 1883, he was transferred to the pastorate of St. Vincent de Paul's Church at Logansport. Father Campion was the dean of the Logansport district, a Diocesan Consultor and a Synodal Examiner. In 1887, he was named irremovable rector and for fourteen years held the office of secretary of the Clerical Benevolent Association of the diocese. He died at Logansport, on December 18, 1899; his remains rest in the cemetery at Logansport.

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THE REV. PETER ANTHONY CAPEDE, C. PP. S.

He was born in Lumbeicin, diocese of Chur, Switzerland, on January 1, 1817. Having been ordained priest on May 3, 1843, he emigrated to America in 1844. From 1869 to 1871, he was the pastor of Holy Trinity Church, in Jay county.

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THE REV. FRANCIS ANTHONY CARIUS.

He was born at Altenstadt, diocese of Strassburg, Germany, on December 31, 1821. He came to America in April 1845, and was ordained priest by Bishop de la Hailandiere, in Vincennes, on March 11, 1846. His name appears on the

baptismal records of the Cathedral, at Fort Wayne, on April 12 and June 17, 1846, and May 7, 1847. Up to the year 1851, he resided at St. John, Lake county, paying Lottaville monthly visits. From 1852 to 1855, he was the pastor of St. Vincent's Church, Logansport, attending also to Peru, and visiting the Catholics at Monterey every three months, celebrating Mass in private houses. He seems to have been the first priest to visit the Catholics at Kewanna and Lucerne, as early as 1855. He later became a priest of the Leavenworth, Kansas, diocese and died the chaplain in the Ursuline Convent at St. Louis.

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THE REV. J. C. CARRIER, C. S. C.

He was born at Vernes, France, July 14, 1833. He was one of the pastors of St. Joseph's Church at South Bend, attending the same from Notre Dame, prior to 1869. During the absence of Father Carroll at New Orleans, some time between 1859 and 1864, and for several months after Father Carroll's departure, he was the pastor of St. Patrick's Church at South Bend. He was probably the first priest to preach to the German Catholics at South Bend in their mother tongue, while they were still worshipping at St. Patrick's Church. He died in Canada, on November 12, 1904.

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THE REV. THOMAS CARROLL, C. S. C.

He was born in Andagh, Ireland, August 17, 1836; entered the Congregation of the Holy Cross, June 30, 1857. He was the organizer and first pastor of St. Patrick's Church, at South Bend, of which he took charge in 1858. The year following he erected a small brick church; but the few Irish families making up his parish being too poor to pay for it, he went to New Orleans and there collected enough money to pay the debt. Throughout his pastorate he resided at Notre Dame. In 1864, he went to Oil City, Pennsylvania, where he became the pastor of St. Joseph's Church and where he died in 1896. The Grotto of Our Lady of Lourdes, at Notre Dame, owes its existence to Father Carroll.

THE REV. JOHN B. CHASSE.

He was born at Rennes, in the Province of Brittany, France, on January 6, 1816. Having emigrated to this country, he was ordained priest, by Bishop de la Hailandiere, on December 19, 1840. His name appears on the baptismal records of the Cathedral at Fort Wayne, on October 10, 1842. He died September 1, 1879, chaplain at St. Mary-of-the-Woods, where he is buried.

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THE REV. JOHN W. CLARK, C. S. C.

He was born in Ireland, November 1, 1843, was ordained priest June 29, 1866. After spending a number of years as missionary, in California and Nevada, he joined the Congregation of the Holy Cross, after which he taught the classics in St. Lawrence's College, Canada. He was transferred to the American Province, and in 1893, was appointed pastor of St. Patrick's Church, South Bend, in which capacity he continued until the time of his death, March 16, 1899.

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THE REV. MICHAEL J. CLARK.

He was ordained priest, February 28, 1841, by Bishop de la Hailandiere. His name appears on the baptismal records of the Cathedral at Fort Wayne on August 13, 1841, June 1st, and July 1842. He adds to his signature "Pastore absente." For a time in 1842, he was the resident pastor of Peru. In 1843, he was made the first resident pastor at Lafayette, his parish extending over Tippecanoe, Fountain, Warren, Madison, Montgomery, Putnam, Benton, Carroll and White counties. He remained at Lafayette until 1857. He died at Bloomington, Illinois, pastor of a congregation at that place.

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THE REV. FRANCIS LOUIS COINTET, C. S. C.

He was born at La Roe, France, February 26, 1816; received the habit, August 19, 1843; professed, September 5,



1846. He attended St. John, from April 1850 till January 1, 1851. From January 1853 to October 1854, he visited Michigan City. He died September 19, 1854, and is buried at Notre Dame.

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#### THE REV. JAMES F. CONNELLY.

He was born in Fort Wayne, Indiana, on May 24, 1878. He studied the classics at St. Joseph's College, near Rensselaer. He made his philosophical and theological course at Mount St. Mary's Seminary, Cincinnati. He was ordained priest by Bishop Alerding, in the Cathedral, Fort Wayne, on May 24, 1902. His first appointment was that of assistant at St. Bridget's Church, Logansport, until July 1, 1905, when he was made pastor of Lebanon and its missions.

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#### THE REV. THOMAS M. CONROY.

He was born at Richmond, Indiana, on March 8, 1877. He made his classical studies in St. Joseph's College, near Rensselaer. He studied philosophy and theology in Mount St. Mary's Seminary, at Cincinnati. He was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on June 21, 1901. His appointments were: Pastor of Portland and Missions July 1, 1901–June 1, 1902; assistant at Anderson from June 8, 1902; pastor at Monroeville since August 21, 1904.

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#### THE REV. PETER P. COONEY, C. S. C.

He was born in County Roscommon, Ireland, in 1822 and was educated at Notre Dame University, and at St. Mary's Seminary, Baltimore. Having been ordained priest, in July 1859, he was appointed Vice-president of St. Mary's of the Lake, Chicago, Illinois. On October 4, 1861, he received his commission of chaplain to the 35th regiment, Indiana Volunteers. At the close of the war, he came to St. Patrick's Church at South Bend, and continued as its pastor, until March 12,

1871. After this he gave missions in various parts of the country. He died at Notre Dame, May 7, 1905.

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THE REV. WILLIAM CORBY, C. S. C.

He was born at Detroit, Michigan, October 2, 1833; received the habit, September 9, 1857; profession, September 10, 1858; ordained priest December 25, 1860, by Bishop Luers. He was one of the pastors of St. Joseph's Church, at South Bend, attending the same from Notre Dame, prior to 1869. In the beginning of 1865, he had charge of St. Patrick's Church, at South Bend, for three or four months. He died December 28, 1897, and is buried at Notre Dame.

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THE REV. JOHN A. CORCORAN.

He visited Peru during the summer of 1835. He died in Peru and was buried on the north banks of the Wabash river, between the river and the canal; later his remains were removed to the Reyburn cemetery, at the instance of William B. McGregor, the first white resident on the present site of Peru; and later still, in 1887, fifty-two years after his death, was reinterred, in St. Charles' Cemetery, on the lot of Michael Cannon.

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THE REV. JOHN B. CRAWLEY.

He was born in 1828 and ordained priest in 1864. He was the pastor at Anderson, from 1866 till August 1884; pastor of St. Peter's Church, Laporte, from the fall of 1884 till December 19, 1893, the date of his death. His remains rest in the cemetery at Notre Dame.

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THE REV. PATRICK J. CRAWLEY.

He was born in Castlerea, County Roscommon, Ireland, on December 19, 1869. He studied the classics in his native

place, came to America and entered Notre Dame University, in November, 1890, Mount St. Mary's Seminary in September 1894, and was ordained priest by Bishop Rademacher, in Fort Wayne, on June 24, 1897. He was assistant priest at St. Patrick's Church, Fort Wayne, until June 1, 1899; pastor at Lebanon from June 1, 1899 till June 30, 1905; assistant at Marion, from July 1, 1905 till April 14, 1906, since which time he has been the pastor of Marion.

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#### THE REV. PATRICK JOSEPH CROSSON.

He was born in Carregallen, Ireland, on December 1, 1852. He received his elementary education in his native town. His classical course was made from 1868 to 1873 in private school, and in St. Mary's Seminary at Moyne, County Longford. In September, 1873, he entered the Missionary College of All Hallows, in Dublin, where he completed his course of philosophy. Having been admitted to the diocese of Fort Wayne, he emigrated to the United States in August, 1875, and in September, of the same year, he began the study of theology in Mount St. Mary's Seminary, Cincinnati, and completed the same in St. Francis' Seminary, Milwaukee. He was ordained priest, by Bishop Dwenger, in the Cathedral at Fort Wayne, on April 25, 1878. He was the assistant at St. Mary's Church, Lafayette, during five months, after which he was pastor at Lebanon for two and a half months, and in November of the same year, was appointed pastor of St. Anne's Church, in Fulton county, better known as Grass Creek. From August 15, 1880 till December 31, 1881, he was again assistant at St. Mary's Church, at Lafayette. On January 1, 1882 till June, 1882, he was given charge of Fowler and St. Bridget's, in Benton county (Barrydale), and six months later took up his residence at Oxford, with St. Bridget's for a mission. From September 1894 till Ascension day 1898, he was pastor of St. Bernard's Church, at Crawfordsville. He was pastor at Wabash, from 1898 till February 1, 1900, when he was made irremovable rector of St. Vincent de Paul's Church at Logansport, and where he remains at the present time.

THE REV. VALENTINE CZYZEWSKI, C. S. C.

He was born February 14, 1846, in the village of Talkuny, in the parish of Miroslaw, Russian Poland. He emigrated to America in April 1869, and in 1872 entered the Congregation of the Holy Cross. He was ordained priest on December 28, 1876, and was appointed pastor of St. Hedwig's Church, at South Bend, on January 1, 1877, which position he continues to hold at the present time. He was the first resident Polish pastor at South Bend, and Terre Coupee and Rolling Prairie, at the time, were missions attended from St. Hedwig's. Father Czyzewski also organized St. Casimir's and St. Stanislaus' Parishes.

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THE REV. FREDERICK J. DANDURAND.

He was born at Kankakee, Illinois, on April 30, 1870. He studied at St. Viateur's College, Bourbonnais, Illinois. He was ordained priest by Bishop Rademacher at Fort Wayne, on June 28, 1895. He was assistant at St. Mary's Church, Lafayette, from July 1895 till February 27, 1897. He was assistant at St. Patrick's Church, at Fort Wayne, from February 27, 1897 till July 15, of the same year. He was assistant at the Cathedral, from July 15, 1897 till September 1898. He was pastor of Auburn, from September 1898 till July 23, 1900. He was pastor of Monroeville, from August 23, 1900 till August 1904. He was compelled to resign on account of sickness, and died at his native town, in Illinois, on February 26, 1905.

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THE REV. SAMUEL DAUGHERTY, C. S. C.

He was born at Glasgow, Scotland, May 31, 1839; received the habit, being a priest, on August 7, 1865. He was one of the pastors of St. Joseph's Church at South Bend, attending the same from Notre Dame, prior to 1869.

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THE REV. JOHN F. DeGROOTE, C. S. C.

He was born in Mishawaka, Indiana, August 27, 1866. At the age of fourteen he entered the University of Notre

Dame, and five years later joined the Congregation of the Holy Cross. For two years, previous to his ordination, he was director of St. Joseph's Hall, Notre Dame. He was ordained priest by Bishop Rademacher, at Notre Dame, on July 21, 1893. The offices he filled successively were: Prefect of discipline and teacher in St. Edward's College, Austin, Texas, and in Holy Cross, New Orleans, and assistant priest at the Sacred Heart Church, New Orleans, for two years until March 29, 1899, when he was appointed pastor of St. Patrick's Church at South Bend, which appointment continues to the present time.

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THE REV. FRANCIS X. DEIMEL.

He was born at Brilon, diocese of Paderborn, on November 25, 1846. Having emigrated to America in June 1868, he was ordained priest, on December 20, 1869 at St. Louis, Missouri. In 1873, he transferred to the diocese of Fort Wayne, taking charge of Hanover Centre, from June 25th, of the same year till August 10, 1877. From here he also attended Klaasville as a mission. He was pastor of Schererville, from August 1877 to May 1881. His health failing him, he left for St. Louis. He died in the Alexian Hospital, at St. Louis, on November 11, 1881. His remains were brought to Schererville for burial.

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THE REV. FRANCIS DEIPENBROCK.

He was a native of Westphalia, Germany, born on October 25, 1825. When still a youth, he came to America. Having finished his theological studies at Mount St. Mary's Seminary, at Cincinnati, he was ordained priest. He was the second resident pastor of Avilla, having charge from 1862 to 1863. He died in Ottawa on September 4, 1868. He attended Ege as a mission from Avilla.

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THE REV. JOSEPH F. DELANEY.

He was born on January 15, 1860, at Thompsonville, Connecticut. He was one of six children born to John and

Mary Delaney. His father was a native of Roscrea, County Tipperary, and his mother, of the parish of Den, County Cavin, Ireland. His classical and philosophical courses were made at the Niagara University, after which he entered St. Francis' Seminary, Milwaukee. His health breaking down after one year, he was sent to St. Vincent's Seminary, Latrobe, Pennsylvania, where he completed his theology. He was ordained priest, in the Cathedral at Fort Wayne, by Bishop Dwenger, on June 29, 1887. On July 17th, he received his appointment as an assistant to Very Rev. J. H. Brammer, V. G., at the Cathedral, until two years later he succeeded the Rev. T. M. O'Leary, as pastor of St. Patrick's Church at Fort Wayne. He was named irremovable rector by Bishop Alerding and is a Diocesan Consultor.

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#### THE REV. WILLIAM DEMERS, C. S. C.

He was born at St. Nicholas, Canada East, January 10, 1820; received the habit in 1862; profession, August 25, 1865; ordained priest in 1865. He was made the second resident pastor of St. Joseph's Church at South Bend, in the fall of 1870 up to December 26, 1872; pastor of St. Vincent, Allen county, in 1873; pastor of St. Louis' Church, Besancon, in 1875; pastor of St. Joseph's Church, South Bend, from September 1876 to September 1877. He died on December 22, 1896 and is buried at Notre Dame.

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#### THE REV. JOHN DEMPSEY.

He was born in Croagh, diocese of Limerick, Ireland, on March 21, 1845. He studied the classics in Limerick and philosophy and theology in St. John's College, Waterford, Ireland. Having emigrated to this country, he was ordained priest in Fort Wayne, by Bishop Dwenger, on July 18, 1873. His appointments were: Pastor of Grass Creek and Lucerne, from August 1873 till January 1877; pastor of Fowler and St. Bridget's (Barrydale), from April 19, 1878 till January 1, 1882; pastor of Lebanon, from 1882 till September 1884; pastor of St. Ann's Church, Lafayette, from September 1884 till August 1888; pastor of Valparaiso, from August 1888 till May 1898;

pastor of Crawfordsville, from May 1898 till April 4, 1906, on which date he dropped dead at the altar of St. Bernard's Church, in Crawfordsville.

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THE REV. RUDOLPH J. DENK.

He was born in Germany, March 10, 1866, to Francis and Mary (Neumeier) Denk; he spent six years at Landshut, Germany, and four years at St. Vincent, Pennsylvania, in the study of the classics and philosophy; three years at Mount St. Mary's Seminary, at Cincinnati, Ohio, in the study of theology, and was ordained priest, by Archbishop Elder, on June 14, 1891. He was the pastor of Kewanna and the mission, Lucerne, from June till the fall of 1891; resident pastor of Auburn, from November 1891 for eight months; assistant at St. Mary's Church, Fort Wayne, from 1892 till May 1896, when he was appointed the second resident pastor of Sheldon, with Bluffton for a mission. He died as pastor of St. Aloysius' Church, at Sheldon, in St. Joseph's Hospital, Fort Wayne, on January 5, 1901, and was buried in the cemetery at Sheldon.

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THE REV. MARTIN L. DENTINGER, C. PP. S.

He was born at Buffalo, New York, May 17, 1856; ordained priest at Cincinnati, Ohio, May 30, 1885. He attended Portland as a mission on two Sundays of every month, from November 1885 to March 1888. He was the pastor of Pulaski from 1901 till October 1903.

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THE REV. FRANCIS DESCHAMP.

He was the pastor of St. Vincent, Allen county, from 1856 to August 19, 1858, the date of his death. From here he also attended Ege as a station. His remains rest beneath the sanctuary of St. Vincent's Church.

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THE REV. CHARLES DHE.

He was born May 6, 1863, at Nermelles, Diocese of Arras, France. He made all his studies at Arras. He was ordained

priest by Bishop Dannel of Arras, on July 10, 1887. His first appointment was at St. Pol sur Vernoise, diocese of Arras. He was next at New Iberia, Louisiana, Archdiocese of New Orleans. He came to the diocese of Fort Wayne, in February 1894, and was appointed pastor of Hartford City, with Montpelier for a mission. He had charge also of Dunkirk as a mission until March 1900. He was appointed pastor of St. Louis' Church, at Besancon, on July 11, 1906.

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THE REV. ANTHONY DICK, C. PP. S.

He was born at St. Stephen, Ohio, January 1, 1852; ordained priest at Cincinnati, Ohio, June 11, 1881. He was the pastor of St. Augustine's Church, Rensselaer, from October 1888 till July 1891; pastor of Holy Trinity Church, in Jay county, from 1898 till 1901; pastor of Pulaski, from November 24, 1903 till September 30, 1905.

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THE REV. BERNARD DICKMANN, C. PP. S.

He was born at Minster, Ohio, October 3, 1839; ordained priest at Minster, August 17, 1862. He was appointed pastor of St. Augustine's Church, Rensselaer, in February 1897, but on account of ill health he had to go South for a change of climate.

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THE REV. JOHN R. DINNEN.

He was born in Shelburne, Vermont, on June 19, 1843. In 1857 the family removed to Chicago, Illinois, where he attended the Kinsey School and Sloane's Commercial College. In 1861 he entered the University of Notre Dame, and became assistant professor in book-keeping and penmanship, and one year later, was made secretary of the University. He remained at the University until 1868, when Bishop Duggan of Chicago, sent him to St. Francis' Seminary, Wisconsin, to complete his course in theology. Bishop Luers adopted him for the diocese of Fort Wayne, and he was ordained priest by Bishop Luers, in St. Patrick's Church, Chicago, on July 22, 1869. On August 18th, of the same year, he was made assistant to Rev. George



A. Hamilton, pastor of St. Mary's Church, Lafayette. In April 1870, he received the appointment of pastor of Oxford and all the missions in Benton, Boone and part of White counties. From October 18, 1875 till May 18, 1878, he was assistant in the Cathedral, at Fort Wayne. He was pastor of St. Bernard's Church at Crawfordsville for more than sixteen years. Here he celebrated his Silver Sacerdotal Jubilee, in July 1894. On August 4, 1894, he was named irremovable rector of St. Mary's Church, at Lafayette, by Bishop Rademacher. Father Dinnen is a Diocesan Consultor, dean of the Lafayette district, and a member of the Diocesan School Board.

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THE REV. ROBERT STEPHEN AMBROSE DOWD, C.P.P.S.

He was born at Clooncruff, County Roscommon, Parish Aughrim, Ireland, September 11, 1870; entered the Congregation of the Most Precious Blood, August 20, 1891, at Rhonerville, California; ordained priest at Carthagen, Ohio, June 23, 1904, by Archbishop Moeller. Pastor of St. Vincent's Church, St. Vincent, Allen county, since January 1, 1907.

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THE REV. WILLIAM DOYLE.

He was born twelve miles south of Pittsburg, Pennsylvania, on August 31, 1820. He was ordained priest by Bishop Bazin, on December 18, 1847. He attended Peru and Kokomo in 1851 and 1852. He was pastor of St. Vincent de Paul's Church, at Logansport, from 1855 to 1857, visiting the missions Pulaski and Indian Creek, and the stations now termed Kewanee and Lucerne. He attended Delphi while a station, about the year 1861. He died in St. Vincent's Infirmary, at Indianapolis, on August 7, 1883.

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THE REV. DOMINIC DUEHMIG.

He was born November 9, 1842, in Ebenheid, Baden, Germany. He was the eleventh of a family of twelve children. He attended the schools of his native village until 1854. His classical studies were made at Wertheim, on the Main, in July 1862. Two years of his theological studies were made at the

University of Freiburg and two years more at the University of Louvain. He was ordained priest by the Bishop of Liege, Belgium on August 5, 1866. He left his native country on December 6, and arrived in New York on the 22nd, of the same month, reaching Fort Wayne on the 24th, in 1866. His first appointment was at Huntington for a short time only. He was made assistant priest at Avilla, on February 22, 1867 and was duly installed as pastor of Avilla, on May 12th, of the same year. The places which he attended, as missions of Avilla, were Kendallville, Ligonier, Millersburg, Waterloo, Summit, Ege, Albion, Bremen, Auburn, Angola, Lagrange, Goshen, Leo, Rome City and Butler. Father Duehmig's life was full of hardships and personal sacrifices. Travelling from place to place, sleeping in log houses, celebrating Mass in railroad shanties and humble cabin homes, preaching in court houses and public halls, dispelling prejudice and sowing the good seed, he certainly was a pioneer priest, worthy of the highest love and esteem. As far as known, Father Duehmig offered the first Mass ever said in Lagrange county, in the little log house, the home of Patrick Foley, in 1871. In Steuben county, he was wont to celebrate Mass repeatedly, in the little railroad shanty belonging to Eugene Moriarity, as far back as 1869. Father Duehmig, after an illness of a year or more, departed this life in the Kneipp Sanitarium at Rome City, on June 3, 1905. His life and labors will be ever held in grateful remembrance. His remains rest just back of the Mortuary Chapel in the Cemetery of Avilla, the statue of the Sacred Heart looking down upon his grave.

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#### THE REV. JAMES H. DURHAM.

He was born at Middletown, New York, on November 26, 1874. He made his classical studies at St. Benedict's College, Atchison, Kansas. His philosophical and theological course was begun and completed at Mount St. Mary's Seminary, Cedar Point, Ohio. He received tonsure on June 14, 1904; Minor Orders on June 21, 1906; Subdeaconship on March 15th, and Deaconship on March 16, 1907, all at the Seminary. He was ordained priest by Bishop Alerding, in the Cathedral at

Fort Wayne, on May 22, 1907. His first appointment was that of assistant at St. Patrick's Church, Fort Wayne, on June 8, 1907.

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THE REV. JOHN P. DURHAM.

He was born at Middletown, New York, on September 22, 1867. He made his studies at St. Benedict's College, Atchison, Kansas, at the Seminary of Our Lady of the Angels, at Niagara, and Mount St. Mary's Seminary, at Cincinnati. He was ordained priest at Cincinnati, by Archbishop Elder, on June 17, 1897. He was assistant at the Cathedral of Fort Wayne, from June 17, 1897 until March 7, 1901. He was pastor of St. Mary's Church, at Huntington until May 16, 1901, when he received his present appointment, that of pastor of St. Mary's Church, Union City.

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THE REV. LAWRENCE A. EBERLE.

He was born at Peru, Indiana, on March 13, 1875. He studied the classics at St. Viator's College, Kankakee, Illinois, and at St. Joseph's College, near Rensselaer, Indiana. He made his philosophical and theological studies at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on May 24, 1902. His appointments were: Assistant at St. Joseph's Church, Mishawaka; assistant at Decatur, from July 1904, with Portland for a mission; pastor of Portland and Geneva, since July 3, 1905.

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THE REV. FRANCIS X. EGE.

He was born in Wolpertswende, diocese of Rottenburg, Germany, on January 6, 1849. He made his classical studies with the Jesuits in Feldkirch, of his native country. His philosophical and theological studies were had in St. Francis' Seminary, Wisconsin. He was ordained priest by Bishop

Dwenger, at Fort Wayne, on June 10, 1876. His appointments were: Pastor of St. Anthony's, Benton county, from June 1876 to October 1878; pastor at Ege, from October 1878 to November 1897; on account of sickness, he had no charge for a year; pastor of Klaasville, since August 13, 1898.

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THE REV. JOS. A. THOMAS EISENRING, C. PP. S.

He was born at Mosmang, St. Gall, Switzerland, on November 1, 1844. He attended the parochial school at Kirchberg and St. George's College near St. Gallen. Having emigrated to America, he affiliated himself with the Fathers of the Most Precious Blood, with whom he made his theological studies. He was ordained priest by Archbishop Purcell, on August 15, 1873. Having had charge of the parishes of Celina and of New Riegel, both in Ohio, until 1878, he was sent to Europe, where he remained four years in charge of the parish and the convent of the Sisters in Schellenberg. He was recalled to America and was given charge of the parishes, at Coldwater and Philothea, Ohio. In the year 1883, he labored at Winamac, diocese of Fort Wayne, attending also Schimmels, North Judson, Jefferson and Royal Centre. Having held many responsible positions and having been instrumental in the erection of several churches, he finally became chaplain of the St. Joseph's Hospital at Fort Wayne, conducted by the Poor Handmaids of Jesus Christ, on December 3, 1889. In connection with the hospital work, the Poor Handmaids have here their Provincial Mother-house, of which Father Thomas, as he is familiarly known, is the spiritual director.

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THE REV. ANTHONY M. ELLERING.

He was born in Eppe, Westphalia, Germany, March 18, 1853. He was the oldest of seven children born to Gerhard and Mary Ann (Esseling) Ellering. The family emigrated to the United States, in September 1868, and settled in Stearns county, Minnesota, where his parents died, his mother in 1884, and his father in 1885. He received his elementary education

in his native city. From 1874 to 1878, he attended the Benedictine University at Collegeville, Minnesota, for his classical course. His studies in philosophy were made in Calvary College, Wisconsin, from 1878 to 1880, and his theological studies in St. Francis' Seminary, Milwaukee. He was ordained priest by Bishop Dwenger, in the Cathedral at Fort Wayne, on June 11, 1884. His first appointment was that of assistant to Rev. Julius Becks, at Michigan City, who at the time was in feeble health. He was made pastor of Warsaw and of the missions Pierceton and Bourbon until May 1, 1886, when he received his present appointment, pastor of St. Paul of the Cross Church at Columbia City, and of the Sacred Heart Church at Warsaw, as a mission.

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#### THE REV. EDWARD M. FALLER.

He was born January 3, 1824, in Barr, Province of Alsace. In his sixteenth year, he emigrated to the United States, landing in New Orleans, on April 11, 1840. He was ordained priest, on July 5, 1846, by Bishop de la Hailandiere of Vincennes. He first had charge of Lanesville, Indiana, but on October 12th, of the same year, he was transferred to Fort Wayne, and for two years was assistant priest to Father Benoit at St. Augustine's Church. He organized St. Mary's Congregation at Fort Wayne in 1848, and from here also attended Avilla and its neighboring missions. While at Fort Wayne, he also attended to Decatur, as early as 1846, and Indian Creek, in 1851. When the diocese of Fort Wayne was established, in 1857, he returned to the diocese of Vincennes, being made the pastor of St. Mary's Church at New Albany. On July 5, 1906, he had been priest sixty years, the occasion was duly commemorated. He is still living and in active service.

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#### THE REV. MICHAEL PHILIP FALLIZE, C. S. C.

He was born at Harlingen, Luxemburg, February 24, 1855; came to America September 2, 1874; ordained priest December 31, 1878; pastor of St. Joseph's Church, South Bend, from August 15, 1880 till the fall of 1888. He was the

president of the State Total Abstinence Union. Upon his departure from South Bend, he was chosen the Proto-Vicarius-Notarius of the missionary band, which was then sent to East Bengal, India, and he is still working there, as the Vicar General of the diocese of Dacca.

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THE REV. GREGORY FANGMANN, O. F. M.

He was born July 16, 1846; entered the Order, September 17, 1863; ordained priest, May 22, 1869; assistant at St. Boniface's Church, Lafayette, from September 1870 to August 1872.

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THE REV. FRANCIS P. FAUST.

He is the son of Francis and Catherine (Schulz) Faust, born in Fort Wayne, on February 19, 1868. He studied the classics at Mount Calvary, Wisconsin, philosophy and theology at Mount St. Mary's Seminary, Cincinnati, Ohio, and was ordained priest, by Archbishop Elder, in Cincinnati, on June 22, 1892. His appointments were: Pastor of Auburn and Albion, from July 1892 to December 1895; assistant at SS. Peter and Paul's Church, Huntington, from December 1895 to November 1897; pastor at Ege, since November 1897.

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THE REV. NORBERT FELDEN.

He was born at Marytown, Fond du Lac county, Wisconsin, on the 9th day of April, 1880. When about a year old his parents moved to St. Francis, Wisconsin, where is located, St. Francis' Seminary, the Alma Mater of 1600 priests. Here the young Felden imbibed the spirit of the priesthood. He remained at this institution until 1901 when, for climatic reasons, he went to St. Meinrad's Seminary in Spencer county, Indiana. Here he completed his theological course in 1905. On the 17th of June, he was ordained priest by Bishop Alerding, in the Cathedral of Fort Wayne. He was at once assigned to St. Peter's Church, at Fort Wayne, as the assistant.

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## THE REV. AGNELLUS FISCHER, O. F. M.

He was born January 13, 1848; entered the Order, August 12, 1866; ordained priest, September 8, 1870; came to America in October, 1875; was pastor at St. Boniface's Church, Lafayette, from January 1878 to August 1882; returned to Europe in 1882.

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## THE REV. JAMES B. FITZPATRICK.

He was born in Fort Wayne, Indiana, on September 17, 1876. He studied the classics in St. Joseph's College, near Rensselaer, philosophy and theology in Mount St. Mary's Seminary, at Cincinnati, Ohio. He was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on June 21, 1901. He was made assistant at the Cathedral and remained until February 1903, when he was appointed pastor of St. John's Church at Goshen.

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## THE REV. JOSEPH FLACH.

He was born in Haslach, Baden, Archdiocese of Freiburg, Germany, on June 9, 1850. He studied the classics in Constance, Baden, philosophy and theology in Freiburg, and St. Peter's, in the same diocese. He was ordained priest by Bishop Lothar von Kuebbel, in St. Peter's Seminary, on July 25, 1876. After his ordination he came to Fort Wayne and was the chaplain of the Sisters of St. Francis at Avilla, from October 1876 until the spring of 1878. He was pastor of St. Joseph's Church, at Dyer, from March 5, 1878 to August 3, 1883, when the Archbishop of Freiburg recalled him. But he returned to Fort Wayne the following year and spent a short time at St. Anthony's, in Benton county, assistant at Michigan City, and at Hanover Centre, Lake county, when he was appointed pastor of Lottaville (Turkey Creek), and Hobart, until July 29, 1888. Since that time he has been the pastor of St. Joseph's Church, at Dyer.

THE REV. GEORGE FLEISCH, C. PP. S.

He was born at Goetzis, Vorarlberg, Brixen, November 1, 1846; came to America, November 30, 1868; ordained priest at Cincinnati, Ohio, June 30, 1874. He was pastor of Holy Trinity Church, in Jay county, from 1876 till 1877, and again, from 1892 till 1898. He attended Portland regularly on two Sundays of every month, from 1876 till January 1878. He was the first resident pastor of Monterey, from September 1880 till January 1886. He visited North Judson in 1881.

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THE REV. JOHN FLYNN.

He was the first resident pastor of Chesterton, from September 1868 till August 1, 1870, when he died at the age of twenty-eight years. His remains rest in the parish cemetery at Chesterton.

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THE REV. THOMAS FLYNN, C. S. C.

He was born at Limerick, Ireland, in 1825; received the habit, November 21st, 1852; profession, August 15th, 1853. He attended Michigan City, from March 1855 to December 1856. He died, September 23, 1886, and is buried at Notre Dame.

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THE REV. BERNARD JOSEPH FORCE.

He was born at Vertle, Germany, March 17, 1828; received the habit of the Congregation of the Holy Cross, July 13, 1849; profession, August 15, 1850; ordained priest by Bishop Van de Velde, on December 11, 1850, in the Church of the Holy Name, Chicago, Illinois. He attended St. John, from the beginning of 1851 till the beginning of 1857. He was the resident pastor at Laporte succeeding Father Wallace. His name appears on the church records at Michigan City, from January 1853 to October 1854. He was the first resident pastor at Peru, from April 15, 1860 till 1864, visiting Kokomo and



Tipton. He was pastor of St. Vincent's Church, Logansport, from January 1864 till April 13, 1868, when he died at the age of forty years. While pastor at Logansport, he attended the missions Kewanna and Lucerne and, from 1864 to 1866, the missions Pulaski and Indian Creek. His remains rest in the cemetery at Fort Wayne.

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#### THE REV. JOHN HERMAN FORCE.

He was the pastor of St. Paul's Church, at Valparaiso, when he died, April 4, 1859, at the age of thirty-eight years and four months. From 1858 to 1859 he also attended Hobart as a mission. His remains rest in the cemetery at Fort Wayne.

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#### THE REV. MICHAEL J. FORD.

The son of Thomas and Catherine (Delehanty) Ford, native of County Clare, Ireland, was born in Dayton, Ohio, February 9, 1871. In the winter of 1873, the family, consisting of five sons and three daughters, settled on a farm in Wells county, Indiana. He received his education at the home school and the Indiana Normal School, at Valparaiso, after which he taught a school in Wells county for two terms, and then entered the State Normal School, at Terre Haute, where he remained two years. He was a parishoner of St. John's Church, Montpelier, Indiana, a mission attended from Muncie. In September 1893, he entered St. Viateur's College, Bourbonnais, Illinois, where he made his classical and philosophical studies. In 1896, he visited England, Ireland, France, Belgium and Spain. In the fall of 1897, he entered Mount St. Mary's Seminary, Cincinnati, Ohio, where he completed his course in theology. He was ordained priest by his Excellency, the Most Rev. S. Martinelli, Apostolic Delegate, in the Josephinum at Columbus, Ohio, on July 3, 1900. His first appointment was that of assistant to Rev. B. Kroeger, pastor of St. Bridget's Church, Logansport, where he remained for two years. On May 24, 1902, he was appointed pastor of St. Ann's Church, near Grass Creek and of Lucerne, a mission. On Sep-

tember 1, 1904, he was appointed assistant priest at Anderson, with his residence at St. John's Hospital. He remained there till January 18, 1906, when he took charge of St. Bridget's Church, Barrydale, and the mission, Otterbein.

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THE REV. PETER J. FRANCISCUS, C. S. C.

He was born at Luxemburg, January 26, 1850; received the habit, June 21, 1873; profession, August 15, 1874; ordained priest, October 28, 1876. He was the pastor at St. Vincent, Allen county, in the year 1888. At present he is pastor of Sacred Heart Church at New Orleans.

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THE REV. JOHN CLAUDIUS FRANCOIS.

His name appears on the baptismal records of the Cathedral at Fort Wayne, in January, February, May, June, July and August, 1836 and again in June 1839. He was pastor of St. Vincent de Paul's Church at Logansport, from 1838 to 1841, also attending Lafayette, about the year 1840. He died at Lafourche, Louisiana, July 20, 1849.

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THE REV. PETER FRANZEN.

He was the first resident pastor of St. Martin's Church at Schimmels, from October 1878 to April 1881. He was pastor of St. Francis Xavier's Church, at Waterloo when he died, on May 11, 1883, at the age of thirty-six years and five months. His remains rest in the cemetery at Fort Wayne.

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THE REV. JULIUS FRERE, C. S. C.

He was born at St. Germain, France, September 5, 1820; received the habit, August 24, 1860; profession, in 1866. He was the first resident pastor of St. Joseph's Church at South Bend, from July 1, 1869 till the fall of 1870; pastor at St. Vincent, Allen county, from 1870 to 1873. He died May 2, 1892 and is buried at Notre Dame.

## THE REV. JOHN FRERICKS, C. PP. S.

He was born at Elbergen, diocese of Osnabrueck, Germany, September 20, 1838; came to America, August 24, 1866; ordained priest at Cincinnati, Ohio, June 24, 1876. He was pastor of Pulaski in 1877 and again, from 1881 until 1889. From here he attended Schimmels, from December 1881 to April 1885 and also visited North Judson.

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## THE REV. ERHARD FRITZ, C. PP. S.

He was born at Buehlerthal, Archdiocese of Freiburg, Germany, January 4, 1851; came to America, September 8, 1873; ordained priest at Cincinnati, Ohio, May 30, 1885. He was the resident pastor at Monterey, from January 1886 till July 1888. He was pastor of Pulaski, from 1897 till June 1901.

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## THE REV. FREDERICK FUCHS.

He was a native of Munster, Westphalia, Germany. He came to Huntington from Cincinnati, Ohio. He was pastor of SS. Peter and Paul's Church, at Huntington for five years. Owing to ill health he was transferred to Klaasville, where he died on October 1863, at the age of thirty eight years. His remains rest in the cemetery at Klaasville.

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## THE REV. SEBASTIAN GANTHER, C. PP. S.

He was born at Unter-Muensterthal, diocese of Freiburg, Germany, August 20, 1821; came to this country, May 12, 1847; ordained priest at Peru, Ohio, June 5, 1849. He was pastor of St. Mary's Church, Decatur, from June 1857 till May 1858.

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## THE REV. CHARLES A. GANZER.

He was born October 29, 1857, in St. Mary's, Elk county, Pennsylvania, in the diocese of Erie. He made all his studies at St. Francis' Seminary, Milwaukee, and was ordained priest by Bishop Dwenger, in the Cathedral at Fort Wayne, on April

19, 1881. He was assistant at St. Mary's Church, Fort Wayne, for eight months. He was pastor of Klaasville and Lowell, from January 1, 1882 till April 27, 1891. He was pastor of St. Joseph's Church, Kentland, from September 1891 to the day of his death, which occurred on December 10, 1902.

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THE REV WILLIAM GAUSEPOHL, O. F. M.

He was born September 11, 1840; entered the Order, October 4, 1860; ordained priest, September 10, 1864; assistant at St. Boniface's Church, Lafayette, from January 1866 to April 1867.

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THE REV. AUGUST WILLIAM GEERS.

He was born at Chur, on February 25, 1853. He came to this country, on August 10, 1870 and was ordained priest at Fort Wayne, on April 1, 1876. He was the first resident pastor of Ege from 1876. He next had charge of Hesse Cassel in 1877, remaining until August, when he received the appointment of assistant at SS. Peter and Paul's Church, Huntington. In February 1879, he transferred to the diocese of Marquette, Michigan.

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THE REV. SAMUEL GELTING, O. F. M.

He was born October 13, 1863; entered the Order, August 30, 1885; ordained priest, December 17, 1892; assistant in Lafayette from August 1, 1898 to May 1901, at St. Boniface's Church.

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THE REV. WOLFGANG N. GIEDL.

He was the first resident pastor of St. John the Baptist's Church at New Haven. He died May 23, 1873, at the age of thirty-five. His remains rest in the cemetery at New Haven.

## THE REV. ANDREW GIETL, C. PP. S.

He was born at Pessenburkheim, diocese of Augsburg, Germany, March 10, 1854; came to America, September 1872; ordained priest, at Cincinnati, Ohio, May 19, 1879. He, as the superior of the Indian School, near St. Joseph's College, Collegeville, personally attended Wheatfield, from June to September 1898, and since August 1905, Wheatfield has been attended by the Fathers C. PP. S., residing at the Indian School.

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## THE REV. PAUL GILLEN, C. S. C.

He was born in Ireland in 1808; received the habit, December 1856; profession, July 2, 1857. He was the first resident pastor at Michigan City, attending it as a mission as early as 1854. He also attended Chesterton, Walkerton and Hobart. He died October 20, 1882 and is buried at Notre Dame.

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## THE REV. LUCAS GOTTBEOEDE, O. F. M.

He was born January 23, 1837; entered the Order, October 4, 1860; ordained priest, November 7, 1862; pastor in Lafayette, from July 1897 to September 1900, at St. Boniface's Church.

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## THE REV. FELIX GRAF, C. PP. S.

He was born at Hazberg, Archdiocese of Munich, Germany, May 26, 1842; came to America, October 15, 1867; ordained priest, at Cincinnati, Ohio, January 21, 1876. He was the pastor of Holy Trinity Church, in Jay county, from 1877 till 1878.

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## THE REV. JOHN GROGAN.

He was the third resident pastor of Kokomo, from June 1872 to September 1873, attending also to Tipton as a mission;

from October 1, 1873 till March 1, 1882, he was the pastor of St. Patrick's Church at Lagro. He was the first resident pastor at Dunnington, from June 1882 to the summer of 1884; first resident pastor of Monroeville, from 1884 to 1886. He was the pastor of Marion, from October 1886 till January 1894, attending also to Fairmount as a station. He was the resident pastor at St. Peter's Church, Laporte, from January 1, 1894 till October 1897, when owing to ill health, he was compelled to resign. He died January 24, 1899 and was buried at Lafayette.

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THE REV. ALPHONSE GRUSSI, C. PP. S.

He was born at Sidney, Ohio, October 5, 1859; ordained priest, at Cathagena, Ohio, July 29, 1883. He visited North Judson from Rensselaer. He attended Wheatfield, from October 1895 till 1897.

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THE REV. CHARLES B. GUENDLING.

He was born at Peru, Indiana, on January 15, 1868. He studied the classics and one year of philosophy in St. Francis' Seminary, Wisconsin, one year of philosophy and four years of theology, in the North American College, at Rome, Italy. He was ordained priest by Cardinal Parocchi, in the Lateran Basilica, on June 11, 1892. His appointments were: Secretary of the Bishop, and Chancellor of the diocese and assistant at the Cathedral at Fort Wayne. In July 1898 he was appointed Superintendent of the St. Joseph's Orphan Asylum, at Lafayette. He is the Secretary of the Diocesan School Board.

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THE REV. JOHN H. GUENDLING.

He was born December 19, 1855 at Peru, Indiana. He entered Mount St. Mary's Seminary at Cincinnati, in 1870. Having completed his classical studies, he was sent to the North American College, Rome, Italy, in 1876, but owing to

continued ill health, he was obliged to return to his native country in 1878. He then entered the Sulpician Seminary at Baltimore, Maryland, where he completed his course in theology and was ordained priest, in the Cathedral at Fort Wayne, by Bishop Dwenger, on July 2, 1880. The Bishop made him Superintendent of St. Joseph's Orphan Asylum at Lafayette, in July 1880, holding this position till July 1898. On July 15, 1898 he was appointed pastor of the Cathedral at Fort Wayne, and in January 1899 Bishop Rademacher made him his Vicar General. From the death of Bishop Rademacher on January 12, 1900 until the accession of Bishop Alerding, he was Administrator of the diocese. To recuperate his health he took a trip West, in February, 1901. From June 29, 1901 to July 4, 1902, he had charge of Goshen. On the latter date he was named the successor of Father Meissner, deceased, as irremovable rector of St. Charles' Church at Peru. Father Guendling is a member of the Bishop's Council and a member of the Diocesan School Board.

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#### THE REV. PHILIP GUETHOFF.

He was born November 18, 1856 in London, England, of German parents. He made his classical studies in St. Lawrence's College, Mount Calvary, Wisconsin, and his studies in philosophy and theology in St. Francis' Seminary, the Archdiocese of Milwaukee. He was ordained priest by Bishop Dwenger, in the Cathedral at Fort Wayne, on June 11, 1884. He was the pastor of St. Catharine's Church, Nix Settlement, with Roanoke as a mission, from June 15, 1884 to July 1, 1889. He has been the pastor of St. Mary's Church at Crown Point, from July 1, 1889. He is a member of the Diocesan Building Committee.

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#### THE REV. ANGELUS HAFERTEPE, O. F. M.

He was born at Voltlage, diocese of Osnabrueck, Germany, on June 24, 1855; came to America in 1857; ordained priest, at Cincinnati, Ohio, on June 15, 1878; visited the mission Frankfort from Lafayette, from January till August 1896.

## THE REV. DENIS J. HAGERTY, C. S. C.

He was born in London, February 17, 1856, and came to America at the age of twelve. Having resided in Wisconsin a few years, he joined the Congregation of the Holy Cross, and was ordained priest May 1, 1880. He was pastor of St. Patrick's Church, South Bend, from August 1880 until January 1891. He was the pastor of Kewanna and the mission Lucerne from the spring to September 1896. At present he is chaplain at St. Mary's Academy, Notre Dame.

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## THE REV. MICHAEL MARY HALLINAN.

His name appears on the baptismal records of the Cathedral, at Fort Wayne, on August 13, 1865. He was the assistant to Father Hamilton, pastor at St. Mary's Church, Lafayette for eight years, up to the time of Father Hamilton's death, in 1875. He was the resident pastor at Wabash, from November 1879 till November 1881. Later he became Vicar General of Bishop Fitzgerald of Little Rock, Arkansas, which position he held up to the time of his death four years later.

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## THE REV. GEORGE A. HAMILTON.

He was a native of Marion county, Kentucky, born in 1818. He was educated at St. Mary's College, Lebanon, Kentucky, and was ordained priest by Bishop Quarter, in the Cathedral of Chicago, on August 19, 1846. On his mother's side, he was descendant of the Spalding family from Kentucky. His first labors were in the diocese of Chicago. Upon the establishment of the diocese of Fort Wayne, he transferred to this diocese, taking charge of St. Vincent de Paul's Church, at Logansport, from August 1859 to January 1864. While here, he attended to various missions, such as, Peru, Delphi, Winamac, Kentland, Kokomo, Frankfort, Kewanna and Lucerne. He became the pastor of St. Mary's Church, at Lafayette in 1864. He joined the first American pilgrimage to Rome in company with Bishop Dwenger, in May, 1874. He died quite suddenly on April 10, 1875. His remains rest beneath St. Mary's Church, Lafayette.



## THE REV. JOSEPH DE MUTZIG HAMION.

He was ordained priest by Bishop de la Hailandiere, on August 16, 1840. He was the first assistant of Father Benoit, at St. Augustine's Church, Fort Wayne, from September 1840 to April 17, 1842. His name appears on the records of St. Mary's Church, at Decatur, and of Hesse Cassel, in 1841. He died at Logansport, in the early part of 1842.

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## THE REV. BONAVENTURE HAMMER, O. F. M.

He was born June 23, 1842; entered the Order, October 4, 1860; ordained priest, August 5, 1865; in Lafayette, since April 1882, at St. Boniface's Church. He is a noted litterateur, a thorough German and English scholar, the author of numerous works. Among other productions of his, we may mention the splendid rendition of Ben Hur into German.

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## THE REV. BARTHOLEMEW HARTMANN.

He was born in Nieder-Orschel, diocese of Paderborn, Germany, on May 18, 1851. He studied the classics with Dean Ostrop, in Alton, Illinois. His philosophical and theological studies were made in St. Francis' Seminary, Wisconsin, and in Montreal. He was ordained priest by Bishop Dwenger, in Fort Wayne, on February 20, 1875. His appointments were: Superintendent of the Orphan Asylum at Rensselaer and Lafayette, from the time of his ordination until July 1880; pastor of Arcola and Monroeville, from 1880 till 1886; pastor of Monroeville, from 1887 till 1893. Owing to poor health, he was for a time chaplain in the hospital at Logansport, and assistant at St. Paul's Church, Fort Wayne. But since 1895, he was obliged to abandon the active ministry and took up his residence in Alton, Illinois, where he died on June 12, 1903.

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## THE REV. JAMES M. HARTNETT.

He was the assistant at the Cathedral in Fort Wayne, from 1878 till October 23, 1880, the date of his death. He is buried at Valparaiso.

THE REV. JULIUS HEFFNER, C. PP. S.

He was born at Thompson, Lima county, Ohio, December 4, 1870; entered the Congregation of the Most Precious Blood, November 12, 1885; ordained priest, at Carthagen, Ohio, by Archbishop Elder, April 26, 1895. He was the pastor of Holy Trinity Church, Jay county, from 1901 to 1906.

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THE REV. DANIEL HEILE, O. F. M.

He was born August 6, 1842; entered the Order, September 8, 1870; ordained priest, July 26, 1874; pastor at St. Boniface's Church, Lafayette, from August 1882 to September 1887; died in Cincinnati, Ohio, November 23, 1905.

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THE REV. ANTHONY HERMAN HEITMANN.

He was born in Lastrupe, Oldenburg, diocese of Munster, Germany, on September 18, 1832. He made his studies at the Gymnasium of Vechta and in the University of Munster; emigrated to America September 24, 1864. He was ordained priest in Fort Wayne, by Bishop Luers, on March 25, 1865. His first appointment was that of assistant, at St. Mary's Church in Fort Wayne, until October 1870. He was the pastor of St. John's Church, at St. John, from October 1870 till July 1, 1906, when he resigned. He is at present pastor emeritus continuing to reside at St. John.

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THE REV. JOHN CAPISTRAN HEITMANN, O. F. M.

He was born December 2, 1859; entered the Order, September 14, 1876; ordained priest, October 4, 1882; assistant in Lafayette, from September 1890 to August 1891, at St. Boniface's Church, during which time he also visited the station Frankfort.

## THE REV. HENRY A. HELLHAKE.

He was born February 9, 1849, at Quincy, Illinois, in the diocese of Alton. He studied the classics at St. Francis' College, of his native place, and his philosophy and theology in St. Francis' Seminary, Milwaukee. He was ordained priest for the diocese of A'ton, on April 21, 1872, at Quincy. He was admitted to the diocese of Fort Wayne, and was appointed pastor of Columbia City, from October 1875 to May 1886; was pastor of Remington until August 1893, of Lebanon, and missions, till August 1898, of Fowler, until August 12, 1900, and since that time, he has been pastor of Sheldon and Bluffton.

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## THE REV. ANTHONY HENNEBERGER.

He was the son of Frank and Lucy (Gilles) Henneberger, born at Luetz, on the bank of the river Mosel, in the diocese of Treves, Germany, on April 2, 1859. His desire was to become a priest, and when the Prussian Government closed all Catholic institutions, he emigrated to America and settled near Princeton, Indiana, in 1874: he, his mother and four sisters. In September 1880, he entered St. Meinrad's College, and upon the recommendation of the Abbot, Bishop Dwenger ordained him for the diocese of Fort Wayne, in his Cathedral, on June 14, 1889. On that same day, he was appointed the pastor at Fowler, where he remained until August 7, 1898, and was given charge of Attica. On account of his health failing him, he was obliged to give up the active ministry, from April 1899 until August 12, 1900, when he was again given charge of his former parish at Fowler, Indiana. On January 1, 1907 he was transferred to St. John's Church, at Tipton.

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## THE REV. THEODORE HIBBELEN.

He was ordained priest in 1871. He died, pastor emeritus, January 13, 1899, at St. Louis, where he is buried.

THE REV. HILARY HOELSCHER, O. F. M.

He was born October 14, 1857; entered the Order, September 4, 1875; ordained priest, September 29, 1880; pastor in Lafayette, from July 1892 to July 1897, at St. Boniface's Church.

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THE REV HENRY HOERSTMANN.

He was born at Delphos, Ohio, on July 26, 1882. He attended the parochial school in his native town, and made his classical studies at St. Joseph's College near Rensselaer, Indiana. His philosophical and theological studies were begun and finished at Mount St Mary's Seminary, Cedar Point, Ohio. He received tonsure in June, 1904; the two first Minors, in June, 1905; the two second Minors, in June, 1906; Subdeaconship on March 15th, and Deaconship on March 16, 1907. He was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on May 22, 1907.

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THE REV. WILLIAM HOFF.

He was born in Chicago, Illinois, on March 13, 1878. He completed all his studies at the Pontifical College, Josephinum at Co'umbus, Ohio. He was ordained priest by Bishop Hartley, at Columbus, Ohio, on April 8, 1905. He was appointed the assistant priest in St. Joseph's Church, at Logansport, on May 11, 1905.

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THE REV. WILLIAM S. HOGAN.

He was born in Fort Wayne, Indiana, October 9, 1869. His studies were made at Mount Calvary, Wisconsin, and Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest at Fort Wayne by Bishop Rademacher, on June 24, 1897. His appointments were: Assistant at St. Vincent's Church in Logansport from July 4, 1897 till August 7, 1898; pastor of Lebanon and missions, from August 7, 1898 till May 7, 1899; assistant at Logansport, from May 7, 1899 till February 1, 1900; pastor of Dunkirk and missions, from March 1900 till

September 7, 1902; pastor of Goshen, from September 7, 1902 till February 1903; pastor of St. Pau's Church, Valparaiso, since February 1903.

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THE REV. NICHOLAS HOLTEL, O. F. M.

He was born April 9, 1853; entered the Order, August 25, 1869; ordained priest, February 13, 1876; assistant at St. Boniface's Church Lafayette, from March 1876 to April 1877; died at Peoria, Illinois, March 30 1895.

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THE REV. WILLIAM B. HORDEMAN.

He was born at Rensselaer, Indiana, on September 19, 1875. He studied the classics at St. Joseph's College, near Rensselaer, philosophy and theology at Mount St. Mary's Seminary, Cincinnati, Ohio, and was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on June 17, 1905. His appointments were: Assistant to Rev. F. C. Wiechmann at Gas City; assistant at the Cathedral, from January 18th. to February 5, 1906; substitute at Fowler, from February 5th, to March 5, 1906; at St. Bernard's Church, Crawfordsville from April 4th, to April 15, 1906; assistant at SS. Peter and Paul's Church, Huntington, from August 28th, to October 30, 1906; pastor of Frankfort and the mission Cicero, since October 30, 1906.

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THE REV. GEORGE H. HORSTMANN.

He was born at Fort Wayne, on November 15, 1872. From the seventh to the fourteenth year of his age, he attended St. Mary's parochial school. In 1888 he began his classical studies in St. Lawrence's College, Mount Calvary, Wisconsin. In 1892 he was sent to Mount St. Mary's Seminary, Cincinnati, for the study of philosophy and theology, and was ordained priest by Bishop Rademacher, at Fort Wayne, on June 24, 1897. His appointments were: Assistant at St. Mary's Church, Michigan City, till August 1900; pastor of Reynolds and its missions, from August 1900 to July 1905; pastor at Remington, since July 4, 1905.

## THE REV. JOHN HOSS.

He was born at Dalheim, Luxemburg, on October 5, 1841. He came to America, on September 24, 1872, and was ordained priest, April 25, 1878. He was the pastor of St. Anthony's, Benton county, from October 1878 till June 1884, attending also to Earl Park as a mission, and up to 1880, to Goodland as a station, continuing to visit it as a mission until 1883. He was the resident pastor of Monroeville, from 1886 to 1887. Residing at the Old Peoples' Home, Avilla, he attended to Kendallville, from 1887 to 1889. He returned to Europe, where he died and is buried.

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## THE REV. GUSTAVE HOTTENROTH.

The son of John and Margareth (Humburg) Hottenroth, was born August 19, 1872, at Hundeshagen, Eichsfeld, province of Saxony, Germany. Having attended the parochial schools of his native village, he entered the college of St. Charles, near Aix-la-Chapelle. Completing his philosophy in Liege, Belgium, and having emigrated to America, in November 1893, he made his theological studies in St. Meinrad's Seminary, Spencer county, Indiana, conducted by the Benedictine Fathers. He was ordained priest there by Bishop Chatard, of Indianapolis, on May 30, 1896, for the diocese of Fort Wayne. His first and present appointment is that of assistant priest to Mgr. Oechtering at St. Mary's Church, Fort Wayne.

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## THE REV. EDWARD JOSEPH HOULIHAN.

He was born in South Bend, Indiana, on August 30, 1874. He studied the classics and philosophy in St. Lawrence's College, Montreal, Canada, and theology in Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on May 24, 1902. He was pastor pro tem. at Goshen; assistant at St. Mary's Church, in Lafayette; pastor of Kewanna and Lucerne, since October 20, 1904.

## THE REV. EBERHARD HUELSMANN, O. F. M.

He was born March 27, 1849; entered the Order, August 12, 1867; ordained priest, May 25, 1872; assistant at St. Boniface's Church, Lafayette, from August 1873 to August 1874.

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## THE REV. JOHN HERMAN HUESER, D. D.

He was born November 8, 1839, in Steinhausen, Westphalia. He made his philosophical and theological studies at Munster and Innsbruck, where the degree of Doctor of Divinity, was conferred on him. He was ordained priest, on September 21, 1863 in Brixen, Tyrol. Having labored three years in his native diocese, he entered the American College in Louvain, Belgium, in October 1866, for the study of the English language in the mean time he also taught dogmatic theology.

He landed in New York in October 1867. Bishop de St. Palais placed him in charge of Millhausen, Decatur county, Indiana, in the diocese of Vincennes. At that time the settlement of Catholic co'onies in the South was being agitated, and Father Hueser taking a deep interest in this movement placed himself at the disposal of Bishop Feehan, of Nashville, who sent him to Lawrenceburg, Tennessee. Another priest taking charge of Lawrenceburg, Father Hueser started a new settlement fourteen miles further south, naming it Loretto. Here he built a house and church. He built another church, St. Joseph's, still further south. Eight miles east of St. Joseph, he established St. Mary's settlement, and built a log church. With the permission of Bishop Quinlan of Mobile, he established a colony near Florence, Alabama, and named it St. Florian; having built a frame church and priest's house, Rev. Michael Merz became the first pastor. After five years, Father Hueser returned North, where in Cincinnati, he became the editor of the *Wahrheitsfreund*, during the sickness of editor, Baumstark. In August 1876 he came to the diocese of Fort Wayne, and for one year was the acting pastor of SS. Peter and Paul's Church, Huntington. From August 1877 until January 1880, he was pastor at Hesse Cassel, on which latter date he was appointed

pastor and later irremovable rector of SS. Peter and Paul's Church, Huntington. His health necessitated a change of climate and on August 24, 1906, Father Hueser tendered his resignation, and on September 10th, of the same year, he left for Carlsbad, New Mexico. Much of Doctor Hueser's time was spent in literary work, besides his communications to the current journals, he wrote four volumes of sermon sketches, the Catechism in the pulpit, First Instructions in the Catholic Catechism for the use of teachers and pupils, and a prayer and meditation book for the use of the sick, and for priests attending the sick, bearing the title, "Lord, behold, he whom Thou lovest is sick."

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#### THE REV. CHRYSOSTOM HUMMER, C. PP. S.

He was born March 9, 1866, at Luxemburg, Stearns county, Minnesota. He pursued his studies at St. Charles' Seminary, Carthage, Ohio, and was ordained priest, by the Most Rev. W. H. Elder, D. D., June 21, 1893. He taught one year at the St. Joseph's Indian and Normal School. From June 1894 to September 1896, he was pastor of St. Michael's Church, at Kalida, Ohio, and from 1896 to January 1903, he was professor at St. Joseph's College, Collegeville, Indiana, from which position he was transferred to the pastorate of the Church of the Most Precious Blood at Fort Wayne.

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#### THE REV. BONIFACE IWASZEWSKI, C. S. C.

He was born May 1875, in Poland; received the habit, August 15, 1896; profession, August 15, 1898; ordained priest, August 12, 1900, at Washington, D. C., by Bishop Curtis. He is the assistant at St. Hedwig's Church, South Bend.

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#### THE REV. JOSEPH JAGEMANN.

He was born in Ershausen, province of Saxony, Germany, on May 21, 1879. He made his classical studies in Leipsic, Germany, two years of philosophy and one year of theology in



Paderborn, Germany, and two years of theology in St. Francis' Seminary, Milwaukee, Wisconsin. He was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on June 18, 1904. His appointments were: Assistant at St. Joseph's Church, Mishawaka; assistant at SS. Peter and Paul's Church, Huntington. With the permission of the Right Rev. Bishop of Fort Wayne, he has an appointment in the Archdiocese of St. Paul.

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THE REV. FRANCIS J. JANSEN.

He was born at Essen, Germany, on May 7, 1874. The family emigrated to America in 1883. He attended the parochial schools in New York, and at the age of thirteen, became the private secretary of Mr. Louis Benziger of Benziger Brothers. From 1888 till 1893, he studied at St. Lawrence's College, Mount Calvary, Wisconsin, was received into the diocese of Fort Wayne, and made his philosophical and theological course in Mount St. Mary's Seminary, Cincinnati, until June 16, 1898, on which date he was ordained priest by Archbishop Elder. He was assistant at St. Mary's Church Lafayette, from September 10, 1898 till June 17, 1899; was appointed pastor of Frankfort and missions June 21, 1899, where he remained until October 30, 1906, when he was appointed pastor of St. Vincent's Church at Elkhart.

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THE REV. THOMAS FRANCIS JANSEN.

He was born December 25, 1872, on mid-ocean, his parents emigrating and settling in Fort Wayne. He attended St. Peter's parochial school at Fort Wayne. In the fall of 1890, he entered St. Lawrence's College, at Mount Calvary, Wisconsin, where he studied the classics. Having completed his classical course, he entered Mount St. Mary's Seminary at Cincinnati, to pursue the study of philosophy, for two years, and theology, for three. He was ordained priest by His Eminence Sebastian Cardinal Martinelli, Apostolic Delegate to the United States, in the Josephinum at Columbus, on July 3, 1900. For one month he relieved Rev. Louis Moench at Valparaiso. His first appointment was that of assistant to Rev. John Bleckmann at

Michigan City, from August 12, 1900, till February 27, 1903, when he was made pastor of St. Bridget's Church at Hobart and SS. Peter and Paul's Church at Lottaville (Turkey Creek). On November 6, 1905, Lottaville received a resident pastor.

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THE REV. THEODORE JARZYNSKI, C. S. C.

He was born October 25, 1869, in Russian, Poland; received the habit, March 19, 1896; profession, March 19, 1898; ordained priest, November 6, 1898, by Bishop Hurth of Dacca, India, at Notre Dame. He was assistant priest to Father Czyzewski at St. Hedwig's Church, in South Bend. At present he is in the diocese of Denver.

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THE REV. PETER JOHANNES, C. S. C.

He was born at Eischen, in the Grand Duchy of Luxemburg, on September 29, 1855. The family emigrated to America where he entered the novitiate at Notre Dame, Indiana, and was ordained priest October 12, 1878. He labored in New Orleans until the end of 1881, when on account of ill health, owing to the Southern climate, his superiors recalled him to Notre Dame. In February 1882, he was appointed the first regular pastor of the German Catholics in South Bend. Here he organized St. Mary's Congregation. He celebrated his Sacerdotal Silver Jubilee, on October 12, 1903, and on the morning of the 27th of the same month, 1904, he was found dead in his bed, having suffered a stroke of apoplexy.

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THE REV. HERMAN JURASCHEK.

He was born on August 12, 1873, in Geseke, near Paderborn, province Westphalia, Germany. He entered the Gymnasium of Geseke, when in 1889, he emigrated to America, and studied at St. Francis' College, Quincy, Illinois, then two years at St. Francis' Seminary, at Milwaukee. He finished his theological studies at St. John's, Collegeville, Minnesota, where he was ordained priest for the diocese of Fort Wayne, on June 24, 1896 by Bishop Marty. He was made assistant

at the Cathedral, and for three months had charge of Union City. After which he was the assistant at St. Mary's Church, Michigan City, from October 13, 1896 to July 17, 1897. He was pastor of Ege for four months. He became pastor at Summit, on November 12, 1897, and remained until May 10, 1899, when he took charge of Chesterton, up to the present time.

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THE REV. ALPHONSE M. JUST, C. S. C.

He was born at Harlange-Wiltz, Grand Duchy of Luxemburg, Germany, on May 27, 1879. He made his elementary studies at Harlange; his classical, at the Athenæum in Luxemburg and at Le Vesinet, France, (Seine et Oise). He entered the Novitiate of the Congregation of the Holy Cross at Angers, France, (Maine et Loire) in 1900; received the habit, August 15, 1900; made his profession, on December 8, 1902. He made his philosophical studies in the study-house of the Congregation and in the University of Angers, till April 1903, when, on account of the French persecution, he was obliged to leave, going to Rome, Italy, where he remained until December 1903. He was now sent to the study-house of the Congregation in Chittagong, Eastern Assam and Bengal, East British Indies, Asia, where he pursued his theological course, from 1904 till 1906, when sickness obliged him to come to America. He completed his course at the American Catholic University, Washington, D. C., and was ordained priest, by Bishop Hurth, C. S. C. at the University of Notre Dame, on August 2, 1906. He was made the assistant at the Sacred Heart Church, South Bend, and upon the death of Father Klein, C. S. C., October 6, 1906, was appointed his successor.

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THE REV. MAURICE KAEDER, O. S. B.

He was born at Kammern, Archdiocese of Cologne, May 27, 1837; came to America in 1847; ordained priest, June 2, 1860. He was the pastor at Crown Point, from July 1882 to September 1888.

## THE REV. PETER ALOYSIUS KAHELLEK.

He was born on April 25, 1865, in the diocese of Culm, Germany. He studied the classics at St. John's University, Minnesota, and St. Francis, Wisconsin, philosophy in Sandwich, Canada, and theology at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest by Archbishop Elder, at Cincinnati, on June 17, 1897. His first appointment was that of pastor at North Judson, where he remained till July 2, 1899, attending to Wheatfield, from February 12th, till June 1898. Since July 2, 1899, he has had charge of St. Casimir's Church, Hammond.

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THE REV. HENRY C. KAPPEL.

He was born in Fort Wayne, on February 2, 1873. He attended St. Mary's parochial school. The Rev. Charles Romer, assistant at St. Mary's Church gave him private instructions, whereupon he took up his classical course at St. Lawrence's College, Mount Calvary, Wisconsin. His studies in philosophy and theology were begun and completed at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest, by Bishop Rademacher, on June 24, 1897. His first appointment was that of assistant priest to Rev. H. M. Plaster, at St. Joseph's Church, Hammond, from August 1897 to February 1899. From February to June 1899, he was assistant to Rev. B. Kroeger at St. Bridget's Church, Logansport. He was pastor of Walkerton and missions, from September 10, 1899 to July 14, 1901, being its first resident pastor. From July 14, 1901 to June 30, 1905, he was pastor of Fairmount, with Matthews, as a station. For two and a half months he remained as pastor of St. Michael's Church, Plymouth, when on September 13, 1905, he received his appointment, pastor of Arcola and the mission Pierceton. Since June 8, 1907, he has charge of Oxford.

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THE REV. JOHN KASPRZYKOWSKI.

He was born at Grunsberg, Germany, on June 10, 1877. He studied the classics at St. Lawrence's College, Mount Calvary, Wisconsin; philosophy at SS. Cyrillus and Methodius'

Seminary, Detroit, Michigan; theology at the Kenrick Seminary, in St. Louis. He was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on June 22, 1906. Since his ordination he has been the assistant at St. Stanislaus' Church, Michigan City.

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#### THE REV. JOHN C. KELLER.

He was born at Wilkesbarre, Pennsylvania, diocese of Scranton, on September 12, 1875. He studied the classics at Mount Calvary, Wisconsin, and philosophy and theology at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest by Archbishop Elder, in Cincinnati, on June 16, 1899. His appointments were: Assistant at St. Charles' Church, Peru, from July 5, 1899 to July 12, 1901; assistant at St. Joseph's Church, Mishawaka, from July 12, 1901 to June 8, 1902; pastor of Kendallville and the missions Ligonier and Rome City, since June 8, 1902.

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#### THE REV. MICHAEL F. KELLY.

He was the pastor of Marion, from 1876 till 1882; pastor of Lagro, from April 20, 1882, till January 1884; pastor of Kewanna and the missions Lucerne and Rochester, from 1884 till the fall of 1886; pastor of Lebanon, from the fall of 1886 till October 4, 1893, the date of his death. He is buried at Lafayette.

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#### THE REV. CHARLES FREDERICK KEYSER.

He was born in Monroe, Michigan, on February 2, 1875. He made his classical studies at the University of Notre Dame and the Assumption College, Sandwich, Canada, philosophical and theological, at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest by Bishop Alerding, on October 11, 1902, in the Cathedral, at Fort Wayne. On the same day, he was appointed assistant to Rev. Henry Boeckelmann, pastor of St. Vincent's Church, at Elkhart. In October 1903,

he received the appointment of assistant to Rev. Henry M. Plaster, pastor of St. Joseph's Church, Hammond. On November 6, 1905, he was made pastor of Lowell and assisting the Rev. Anthony Heitmann, pastor of St. John's Church, St. John. From July 1, 1906, till November 21st, of the same year, he was the acting pastor of St. John, on which latter date he was made pastor of Lowell. On June 8, 1907, he was transferred to North Judson, having charge also of the mission San Pierre.

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#### THE REV. EDMUND B. KILROY, D. D.

He was born on November 24, 1830, in Ireland, received his education in the University of Notre Dame. On July 13, 1849, he entered the Congregation of the Holy Cross, made his profession, on August 15, 1853. Ordained a priest, he became a professor at Notre Dame and afterwards for two years, President of St. Mary's College of Chicago. Having separated from the Congregation of the Holy Cross, he was pastor, first at Laporte, from 1854 to July 1859. He succeeded Father Gillen as resident pastor at Michigan City, having jurisdiction over both St. Ambrose and St. Mary's Churches, until September 1860. He was also pastor of Lafayette at St. Mary's Church. He accepted an appointment of chaplain of the army during the Civil War in 1861. From 1863 till 1867, he attended Oxford. Later he went to Ontario, Canada, West; in 1869, he was at St. Mary's, Ontario, later at Stratford, where he died.

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#### THE REV. FRANCIS A. KING.

He was born on March 25, 1861, in Delphi, Indiana. His studies were made in Mount St. Mary's Seminary, Cincinnati, Ohio, and in St. Francis' Seminary, Milwaukee, Wisconsin. He was ordained priest in Milwaukee, by Archbishop Heiss, on June 29, 1885. His appointments were: Pastor of Covington and missions till 1890; pastor of Union City, from 1890 till 1899; pastor of Goshen; assistant at Goodland, from June 1902

till August 9, 1903; at present he is assistant of St. Vincent de Paul's Church, Logansport, residing in St. Joseph's Hospital of the same city.

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#### THE REV. MARTIN KINK.

He was pastor of Pulaski, from 1862 to 1863, with Indian Creek, Klaasville for missions. He was pastor of SS. Peter and Paul's Church, at Huntington, from August to December 1863. He attended Hesse Cassel and Sheldon, from 1863 to 1866. He was a native of Bavaria, to which country he returned and where he died.

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#### THE REV. PETER P. KLEIN, C. S. C.

He was born at Portsmouth, Ohio, on July 16, 1862, where he attended the parochial school of St. Mary's Church until July 1, 1875. He completed his classical course at Notre Dame, in June 1880, after which he became a member of the Congregation of the Holy Cross and taught in St. Joseph's College, Cincinnati. In 1881 he was sent to Montreal, Canada, where he taught in the institution known as Cote-des-Neiges, at which place he was ordained priest, on February 28, 1885, and was made president of the institution. When he left in 1887, the attendance had increased from 38 to 221 with a corresponding improvement in the buildings. He was sent to Europe on business of the Congregation in 1887, and upon his return he was appointed president of St. Isidore's College, at New Orleans. He remained two and one-half years for the good of this institution. In the midst of his activity, he suffered an apoplectic stroke and returned to Notre Dame. After that for five years, he was president of St. Edward's College, Austin, Texas; after which he gave missions in various parts of the country. In 1905, he was again sent to Europe on important business. On March 25, 1906, he was made pastor of Sacred Heart Church, South Bend, where he died on October 6, 1906.

## THE REV. FRANCIS J. KOCH.

He was born in Nix Settlement, Whitley county, Indiana, on September 18, 1868. From the eighteenth year of his age until 1894, he was a teacher in the public school, after which he studied the classics in St. Viateur's College, Illinois, and St. Joseph's College, Indiana. Philosophy and theology he studied in Mount St. Mary's Seminary, Cincinnati, and was ordained priest by Bishop Alerding, in the Cathedral, at Fort Wayne, on May 24, 1902. His appointments were: Assistant at St. Joseph's Church, Hammond, from June 1902 till October 1903; pastor of St. Anthony's, Benton county, since October 1903. Twenty-five years ago he went to school to a man who is now one of his parishoners.

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## THE REV. HENRY KOEHNE.

He was born in Altenbergen, Westphalia, Germany, on June 2, 1835. Until the twelfth year of his age, he attended the schools of his native place, after which he attended college for his classical course. He emigrated to this country in the company of the Rev. Joseph Fisch, in the month of October 1859. He studied philosophy and theology, in St. Mary's University, Chicago, Illinois, and together with six other students, was ordained priest, on the Feast of Pentecost, May 24, 1863, by Bishop Duggan. He was given charge of the parish at Henry, Illinois, together with five neighboring missions. The fact that he administered Baptism to three hundred and sixty, during the first year, shows how numerous the Catholics were, scattered about in these missions. Later he had charge of the missions Danville and Champaign of the same State. Having become acquainted with Bishop Dwenger, he was soon admitted a member of the Fort Wayne, diocesan clergy, and was given charge at once of St. Joseph's Parish at Logansport, where he labored, from August 24, 1872 till November 24, 1906, the date of his death. His remains rest in the cemetery at Logansport.



## THE REV. EDWARD KOENIG.

He was born on September 1, 1827, at Brilon in Westphalia, and was ordained priest, at Paderborn, on March 28, 1852. Having exercised the sacred ministry in several places of his native diocese, he was appointed the spiritual director of the Insane Asylum at Marsburg, which position he filled during ten years. He emigrated to America and arrived in Fort Wayne, on November 23, 1865, when he was appointed pastor of the new St. Paul's Congregation. It was under his direction that much of the work accomplished was done. It was also owing to his efforts that St. Joseph's Hospital was built. Father Koenig departed this life on January 22, 1898. He was a universal favorite, a man and priest of the most amiable character. His remains rest in the cemetery at Fort Wayne.

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## THE REV. FREDERICK KOENIG.

He was born on July 1, 1873, at Brilon, Diocese of Paderborn, Germany. He studied the classics in Brilon and Steyl, Germany, philosophy in Moedlingen, Germany, theology in Louvain, Belgium. He was ordained priest at Louvain, by Bishop Maes, of Covington, Kentucky, for the diocese of Fort Wayne, on June 29, 1897. For three months he was assistant at Hartford City, six months, the assistant at Union City, when in September 1898, he was made the first resident pastor of Lowell, with Wheatfield and Kniman, as missions. On November 6, 1905 he was transferred to the pastorate of Lottaville, better known as Turkey Creek.

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## THE REV. HENRY KOENIG.

He was born in Heiligenstadt, diocese of Paderborn, Germany, on October 7, 1835. He was ordained priest, on June 9, 1859, at Carlow, Ireland. He emigrated to America, in October 1859. He was the second resident pastor at Mishawaka, from 1859 till 1867, visiting also Elkhart. He was the

first resident pastor, at Winamac in 1867, and from 1868 to the close of 1872, was the pastor of Pulaski and Indian Creek. While here he attended also Monterey and during the absence of the Rev. B. Rachor, from October 1866 till November 1868, paid visits to St. John. Later he became a priest of the Lacrosse diocese, being pastor of St. Mary's Church at Keyesville, Wisconsin, at the time of his death in 1892.

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#### THE REV. FERDINAND KOERDT.

He was born at Oestinghausen, Westphalia, Germany, on August 23, 1853, a son of Henry and Catharine Koerd. His father was a farmer. During his boyhood days, he attended the schools of his native village, until he was twelve years of age, after which he took private lessons for eight months, and then began his collegiate course at Bechem, in September 1866. Having spent three years at this place, he entered the Royal Gymnasium at Paderborn. Two years later, October 31, 1871, the young man began his philosophical and theological courses at Munster. Having completed three years of his theological course, he taught a private school for one year. The May-laws, better known as the Kultur-kampf, induced him to emigrate to America, in August 1875. He entered Mount St. Mary's Seminary at Cincinnati, Ohio, and was ordained priest by Bishop Dwenger, on July 8, 1876, in the Cathedral at Fort Wayne. His first appointment was that of pastor of Sheldon with Bluffton as a mission. On July 3, 1896, he was transferred to the pastorate of St. Peter's Church, Fort Wayne. Father Koerd was particularly noted as a school man. He was appointed a member of the School Board in 1883. In 1895, he was made the Defensor of the Matrimonial Court. He was the Secretary of the Diocesan Synods since 1880. In 1900, St. Peter's was named an irremovable rectorship. Though young, his health was broken down and he was obliged to seek rest and recuperation in the spring of 1905. God willed differently, and on May 7th, of the same year, he departed this life at Los Angeles, California. His remains rest in the cemetery at Fort Wayne.

## THE REV. JOHN F. KOHL.

He was born at South Germantown, Wisconsin, on November 24, 1879. He attended the parochial schools of his native place. From September 5, 1894, until 1897, he spent in the study of the classics at St. Francis' Seminary, Wisconsin, completing the same at St. Lawrence's College, Mount Calvary, Wisconsin. In June 1900, he was sent to St. Meinrad's Seminary, at St. Meinrad, Indiana, where he completed his philosophical and theological studies, and was ordained priest by Bishop Alerding, in the Cathedral, at Fort Wayne, on June 17, 1905. He was assistant priest in St. Bridget's Church, Logansport, from June 30, 1905.

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## THE REV. GEORGE KOLESINSKI.

He was born in the village Romanizki in Lithuania Russian Poland. He entered the "Congregatio Marianorum" on March 19, 1853, and was ordained priest on February 13, 1859, by Bishop Welnezewski, and during the Polish Insurrection, he was exiled to Siberia, in 1863. Returning from there, he was imprisoned for nine months in 1888. Having emigrated to America in 1890, he labored in the Archdiocese of Chicago until January 19, 1894, when he was appointed pastor of the Polish congregation at Terre Coupee with Rolling Prairie for a mission. Here he remained until April 1901, when he served as assistant to Father Czyzewski at St. Hedwig's Church in South Bend, until August 1905, since which time owing to his advanced years, he has had no special duties.

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## THE REV. PAUL KOLOPP, C. S. C.

He was born at Alberschweiler, diocese of Nancy, in 1856. Having emigrated to the United States in 1873, he was ordained priest on June 15, 1880, at Notre Dame and was given charge of the German portion of St. Patrick's congregation at South Bend, residing with the pastor of this church. He was soon removed to a mission in California and later became a priest of the Covington, Kentucky, diocese where he died on April 26, 1906, pastor of Corpus Christi Church, Newport, Kentucky.

## THE REV. MARCUS KREKE, O. F. M.

He was born February 19, 1852; entered the Order, September 8, 1870; ordained priest, December 18, 1875; assistant at St. Boniface's Church, Lafayette, from September 1876 to April 1877.

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## THE REV. ANTHONY J. H. KROEGER.

He was born in Kloppenburg, Grand Duchy of Oldenburg, Germany, on January 25, 1854. He attended the parochial school of his native city and there also began his study for the priesthood. At the instance of his uncle, the Rev. Bernard Kroeger, he came to the United States. He was sent to Mount St. Mary's Seminary, Cincinnati, Ohio, where he remained until June 1879, the date on which that Seminary closed. He finished his studies at St. Francis' Seminary, Milwaukee, Wisconsin, and was ordained priest by Bishop Dwenger, in the Cathedral, at Fort Wayne, on December 12, 1879. His appointments were: Assistant to Rev. B. Kroeger at St. Bridget's Church, Logansport, until November 24, 1880; pastor of St. John's Church, Goshen, with Ligonier and Millersburg as missions, till October 20, 1888; pastor at Lagro with Andrews (formerly Antioch) as a mission, until June 2, 1890; pastor of St. John's Church, Tipton, until January 1, 1907; pastor at St. Joseph's Church, Logansport, since January 1, 1907. He is a Diocesan Consultor, Procurator Fiscalis, Synodal Examiner and a member of the School Board.

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## THE REV. BERNARD KROEGER.

He was born at Kloppenburg, Oldenburg, Prussia, on March 14, 1832. At the age of seventeen, he emigrated to the United States, locating temporarily at Cincinnati, Ohio, then for four years at Teutopolis, Illinois, after which he returned to Europe. In the year following, he came back to the United States and entered Mount St. Mary's Seminary, Cincinnati, remaining there for two years, after which he became a student

in St. Vincent's Seminary, Pennsylvania, for six years. He was ordained priest by Bishop Luers at Fort Wayne, on August 2, 1863. For a short time, he was assistant at the Cathedral, Fort Wayne, after which he was sent to St. Vincent de Paul's Church, Logansport, as assistant to Rev. George A. Hamilton, visiting the missions Kewanna, Lucerne and Pulaski. He succeeded Rev. B. Force at Peru, January 5, 1864. From here he also attended to the missions Lagro, Kokomo and Tipton and to the stations Wabash, Rochester and Fairmount. From 1872 till March 1, 1875, he had charge of the St. Joseph's Orphan Asylum at Rensselaer. On the latter date, he was appointed to organize a new parish at Logansport, St. Bridget's Church. He is the dean of the Logansport district. He resigned his charge on July 13, 1907, owing to his advanced age and inability to attend to parochial work. He continues to reside in Logansport.

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#### THE REV. WILLIAM KROEGER.

He was born at Cincinnati, Ohio, January 25, 1853. He made his classical studies at Teutopolis, Illinois, philosophy, at Mount St. Mary's Seminary, Cincinnati, Ohio, theology, at St. Meinrad's, Indiana. He was ordained priest by Bishop Dwenger, in the Cathedral at Fort Wayne, January 25, 1880. He was assistant at St. Mary's Church, Lafayette, about one year, when he received the appointment of pastor of St. Vincent's Church, Elkhart, where he remained until 1891. He died at Epiphany, South Dakota, December 8, 1904, where he is buried.

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#### THE REV. H. F. JOSEPH KROLL.

He was born at Baltimore, Maryland, October 4, 1855. Having completed his elementary education at the parochial and high school of his native city, he entered St. Vincent's College, forty miles east of Pittsburg to take up the classics. His health failing after two years, his physician advised a change of climate. Coming West, he became acquainted with

Bishop Dwenger, who accepted him as a student of the diocese of Fort Wayne. He was sent to St. Francis, near Milwaukee, where he finished his classical, philosophical and theological courses. Archbishop Henni conferred Minor Orders on him and ordained him Subdeacon and Deacon. On July 21, 1879, he was ordained priest in the Cathedral, at Fort Wayne, by Bishop Dwenger. His first appointment was pastor of Chesterton, where he resided, attending also to Lake Station, Millers, Edgemoor, Westville, Whiting and Walkerton. During five years, he also visited the State Prison at Michigan City. On February 21, 1898, Bishop Rademacher appointed him pastor of St. Paul's Church in Fort Wayne, his present charge. He is the Defensor Matrimonii and a member of the Diocesan School Board.

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THE REV. HERMAN VIRGILLIUS KRULL, C. PP. S.

He was born January 12, 1874, at Lorup, Kreis Huemmling, Hanover; entered the Congregation of the Most Precious Blood, September 22, 1893; ordained priest, December 17, 1902, at Carthagen, Ohio, by Bishop Moeller of Columbus. He was the pastor of St. Peter's Church at Winamac, from November 1904 till the end of January 1905. Pastor pro tem. at Kentland sometime between December 10, 1902, and February 13, 1903.

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THE REV. JOHN F. KUBACKI.

He was born in Milwaukee, Wisconsin, on November 20, 1868, the son of Thomas and Victoria (Brzezinska) Kubacki, natives of Poland, who emigrated to this country in 1857. He began his studies in St. Mary's College, Kansas, continued them at St. Francis' Seminary at Milwaukee, and completed his theological course at Mount St. Mary's Seminary at Cincinnati. He was ordained priest by Archbishop Elder, on June 19, 1894, and was sent to North Judson, Indiana, having charge of San Pierre and Knox, until November 1896, when he was appointed pastor at Reynolds. Here he had charge also of Francisville and Medarryville and the stations Monon

and Monticello. From August 6, 1900, till November 10, 1904, he was pastor of St. Stanislaus' Church at East Chicago. Since the latter date, he received an appointment in the diocese of Pittsburg.

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#### THE REV. GODFREY KUENG.

He was born in Gotzis, Austria, diocese of Brixen, on January 3, 1837. He was ordained priest, on June 26, 1862 and emigrated to America, in June 1868. He was the first resident pastor of St. Michael's Church at Schererville, from the latter part of 1875 till October 1876, when he returned to his native country.

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#### THE REV. SERAPHINE KUNKLER, C. PP. S

He was born at Unter-Glotterthal, Archdiocese of Freiburg, Germany, August 28, 1851; came to America, October 16, 1868; ordained priest at Fort Wayne, March 14, 1879. He was the assistant at SS. Peter and Paul's Church, Huntington, from May 1879 till January 1880. He is pastor of Holy Trinity Church, in Jay county, since 1906.

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#### THE REV. ALOYSIUS KURTZ, O. F. M.

He was born at Laar, diocese of Limburg, Germany, on June 7, 1850; emigrated to America, in 1853; ordained priest, at Detroit, Michigan, on August 25, 1872; attended the mission Frankfort, from August 1896 till August 1898, residing at Lafayette.

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#### THE REV. FRANCIS X. LABONTE.

He was born at Benson, Vermont, in the diocese of Burlington, on January 30, 1868. His studies were made at L'Assumption, Montreal, Canada, and at Baltimore, Maryland.

He was ordained priest by Bishop Rademacher, in the Cathedral at Fort Wayne, on May 19, 1894. He was pastor of St. Louis' Church at Besancon until January 1902. He then labored in the diocese of Hartford, Connecticut until his return to Fort Wayne, on April 7, 1905, when he was appointed assistant at St. Vincent's Church, Elkhart. He was pastor of St. Patrick's Church at Oxford from October 30, 1906, till March 21, 1907, when he departed this life in St. Elisabeth's Hospital at Lafayette. After a solemn Requiem Mass in St. Mary's Church at Lafayette, the remains were taken to Stafford Springs, Connecticut, for burial.

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#### THE REV. ALBERT E. LAFONTAINE.

He was born in Montreal, Canada, on April 7, 1868. He received his elementary education in the schools of that city; took a commercial course at Varennes College; studied classics at L'Assumption; began the study of theology at Brignole Sale College, Genoa, Italy, in 1887 and was ordained priest there, on June 11, 1892, for the foreign missions. In that same year, he came to Toronto, Canada, where he did missionary work among the Italians and conducted night schools. After a short while, he was appointed superintendent of the Blantyre Industrial School and was also given charge of the parish at East Toronto. He did missionary work also in the Niagara Peninsular. In 1896, he came to Fort Wayne in delicate health and was assistant at the Cathedral in Fort Wayne, until July 1897, when he was sent to St. Vincent's. On July 9, 1901, he was appointed Superintendent of Parochial Schools for the diocese of Fort Wayne, a position which he was the first to occupy. He is still active in that same field of labor.

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#### THE REV. SIMON P. LALUMIERE.

He was born at Vincennes, Indiana, in 1804; ordained priest by Bishop Flaget, the first priest ordained for Vincennes; his name appears on the baptismal records of the Cathedral at Fort Wayne, from May 31st, to June 7, 1835; he visited Lafayette from Terre Haute about the year 1841. He died at Terre Haute, June 9, 1857.



## THE REV. FRANCIS J. LAMBERT.

He was born at Wilting, the diocese of Treves, Germany, on February 13, 1857. He received his elementary education at the schools of his native town. He visited the Gymnasium at Treves, where he spent seven years, after which he entered the Jesuit College at Tournhout, Belgium, and remained one year. His philosophical and theological courses were made in the American College, Louvain, from 1879 until March 10, 1883, the date on which he was ordained priest by Bishop Adames, for the diocese of Fort Wayne. He left his native country on April 21, 1883, and arrived at Fort Wayne on May 4th. His appointments were: Pastor of Nix Settlement and Roanoke, from May 4, 1883 till June 15, 1884; pastor at St. Anthony's, Benton county, from June 15, 1884 till May 15, 1888; pastor at Dunnington since May 15, 1888.

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## THE REV. LAWRENCE LAMOOR.

He was born at Schalladuebach, Bavaria, diocese of Spire, Germany, on August 30, 1840. He emigrated to this country in 1850 and was ordained priest, on May 17, 1865. His name appears on the baptismal records of the Cathedral at Fort Wayne, on July 16, 1865. He was the assistant to Rev. B. Kroeger at Peru in 1865 and attended to Tipton as a mission. From 1867 till 1870, he was the pastor of Union City, attending to Kokomo and Dunkirk as missions. He also visited Hartford City and Montpelier sometime between the years of 1856 and 1883. He was the pastor of St. Charles' Church at Peru, from 1872 to September 1875. Later he entered the Benedictine Order in Manchester, New Hampshire.

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## THE REV. JOHN F. LANG.

He was born February 15, 1848, in Delphos, Ohio. He studied the classics in Mount St. Mary's Seminary, Cincinnati, Ohio, philosophy, with the Sulpicians at Montreal, Canada, theology in Cleveland, Ohio, and St. Francis, Wisconsin. He

was ordained priest, by Bishop Dwenger in Fort Wayne, on February 20, 1875. His appointments were the following: Pastor of St. Patrick's Church, Chesterton, from March 1875 till October 1877; pastor of St. Patrick's Church, Oxford, from October 1877 till April 1882; secretary of Bishop Dwenger and Chancellor of the diocese, from 1882 till 1892. At the present time, he is pastor at Lowell, Ohio, in the diocese of Columbus.

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THE REV. GEORGE LAUER.

He was born on August 24, 1872, at Fort Wayne, Indiana. He made his studies at Mount Calvary, Wisconsin, and Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest, by Bishop Rademacher, in the Cathedral, at Fort Wayne, on June 30, 1896. The first eighteen months of his ministry were spent consecutively at Goshen, Earl Park, Laporte and Rome City, after which he spent an additional eighteen months in charge of Ligonier and Kendallville. He was assistant at St. Joseph's Church, Hammond, for a short time, and since March 1899 is the pastor of St. Mary's Congregation, East Chicago.

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THE REV. JACOB LAUTH, C. S. C.

He was born at Bous, diocese of Luxemburg, April 16, 1845; emigrated to America, April 16, 1863; received the habit, August 24, 1867; profession, August 30, 1868; ordained priest at Notre Dame, November 11, 1870. He was the pastor at St. Vincent, Allen county, in the year 1895.

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THE REV. JOHN LAUTH, C. S. C.

He was born at Bous, diocese of Luxemburg, January 1, 1841; came to America in 1858; received the habit, August 24, 1867; profession, August 30, 1868; ordained priest, November 11, 1870. He was pastor of St. Patrick's Church, South Bend, during the year 1875; pastor of St. Vincent, Allen county, from 1888 to 1890.

## THE REV. PETER LAUTH, C. S. C.

He was born at Bous, diocese of Luxemburg, May 24, 1834; came to America, May 19, 1854; received the habit, August 15, 1864; profession, September 9, 1866; ordained priest, at Notre Dame, March 7, 1869. He was the pastor of St. Joseph's Church, at South Bend, from January 1873 till September 1874, and again, from September 1875 till 1876. He was pastor of St. Patrick's Church at South Bend, from 1876 till August 1880. He has been pastor of St. Joseph's Church at South Bend, since April 5, 1902.

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## THE REV. ALPHONSE LAUX, C. PP. S.

He was born at Stolsenberg, Luxemburg, on September 11, 1835. He was received into the Community of the Most Precious Blood, on July 17, 1858, was ordained priest by Archbishop Purcell of Cincinnati, on November 7, 1861. He was the chaplain of the Kneipp Sanitarium, from March 1903 till September 1906. He departed this life in St. Francis' Hospital, Cincinnati, on February 28, 1907.

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## THE REV. AUGUSTINE LEMONNIER, C. S. C.

He was born April 25, 1839. He was one of the pastors of St. Joseph's Church at South Bend, attending the same from Notre Dame, prior to 1869. He died on October 29, 1874, and is buried at Notre Dame.

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## THE REV. CHARLES LEMPER.

He was born at Glandorf, Ohio, on August 3, 1854. He was ordained priest in the Cathedral at Fort Wayne, by Bishop Dwenger, on May 22, 1880. He was pastor of Attica, from 1880 till 1898, also attending to Covington, as a mission, during the time it had no resident pastor. He was transferred to St.

Michael's Church, Plymouth, where he remained until the date of his death, December 13, 1900. His remains rest in the cemetery at Plymouth.

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THE REV. F. G. LENTZ.

He was born at Cumberland, Maryland, in 1846. He was educated at Bardstown, Kentucky, and Mount St. Mary's Seminary, Cincinnati, and was ordained priest by Bishop Dwenger, on July 6, 1876. He was immediately sent to Tipton, as its first resident pastor. Here he remained until June 5, 1890, when he was appointed pastor at Covington.

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THE REV. LOUIS J. L'ETOURNEAU, C. S. C.

He was born at Detroit, Michigan, on October 3, 1828; received the habit, June 1854; profession, May 1, 1856; ordained priest, by Bishop Henni, at Milwaukee, Wisconsin, September 20, 1857. He was one of the pastors of St. Joseph's Church at South Bend, attending the same from Notre Dame, prior to 1869, and again, from September 1874 till September 1875. At present he is at Notre Dame.

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THE REV. ZEPHIRINUS LEVEQUE, C. S. C.

He was born at La Riviere, Canada, January 10, 1806; received the habit, November 1, 1856; profession, December 25, 1857. He was one of the pastors of St. Joseph's Church at South Bend, attending the same from Notre Dame prior to 1869. He died February 13, 1862, and is buried at Notre Dame.

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THE REV. EDMUND ALOYSIUS LEY.

He was born at Landeck, Ohio, on May 24, 1875. He made his classical studies at St. Joseph's College, near Rensselaer, and his philosophical and theological studies at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained

priest in the chapel of the Episcopal Residence, at Fort Wayne, on December 22, 1905, by Bishop Alerding; since which time he has been the assistant at St. Mary's Church, Anderson.

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THE REV. LEOPOLD LINDER, C. PP. S.

He was born at Donzdorf, diocese of Rottenburg, Germany, January 10, 1863, came to America, October 16, 1885; ordained priest, at Carthagen, Ohio, June 21, 1891. He was the pastor of St. Peter's Church, at Winamac, from 1898 till 1903.

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THE REV. ATHANASIUS LINGEMANN, O. F. M.

He was born August 14, 1853; entered the Order, August 25, 1874; ordained priest, June 15, 1878; assistant at St. Boniface's Church, Lafayette, from August 1879, to June 1881; died at Wichita, Kansas, June 23, 1895.

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THE REV. FRANCIS LORDEMANN.

He was born in Darfeld, diocese of Munster, Germany, on January 15, 1850. He received his elementary education and made the classical course in his native country. Having emigrated to America in 1869, he entered St. Francis' Seminary at Milwaukee, where he completed his studies. He was ordained priest in Fort Wayne, by Bishop Dwenger, on September 20, 1873. His first and present appointment is that of pastor of St. Patrick's Church at Kokomo, from which place he also attended to Tipton as a mission. From 1874 till 1888 he attended Frankfort as a mission once a month.

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THE REV. FRANCIS DE PAUL LOTZ, O. F. M.

He was born June 6, 1867; entered the Order, August 30, 1885; ordained priest, December 17, 1872; pastor in Lafayette, from September 1900 to September 1903, at St. Boniface's Church.

THE REV. MICHAEL P. LOUEN.

He was born January 16, 1870, in Chicago, Illinois. He made his classical and philosophical studies in France, and his theological studies at St. Francis' Seminary, Milwaukee, Wisconsin. He was ordained priest in Milwaukee, by Archbishop Katzer, on May 28, 1899. His appointments were: Assistant at St. Joseph's Church, Mishawaka till July 9, 1901; pastor pro tem. at St. Mary's Church, Huntington; pastor at St. Vincent, Allen county, and Leo, from September 1901 till January 1, 1907; pastor at Fowler since January 1, 1907.

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THE REV. JOSEPH A. LYNN.

He was born December 14, 1875, in Murnelles, County Tirone, Archdiocese of Armagh, Ireland. He studied the classics, philosophy and one year theology in St. Viateur's College, Kankakee, Illinois, and completed his theology in Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest, in the Cathedral at Fort Wayne, by Bishop Alerding, on June 17, 1905. He was assistant priest at St. Mary's Church, Lafayette, until February 6, 1906. He was given the privilege to visit his native country and upon his return, since June 24, 1906, he has been the assistant at St. Charles' Church, at Peru.

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THE REV. CHARLES E. McCABE.

He was born in Peru, Indiana, on November 14, 1875. He made his classical studies at St. Viateur's College, Kankakee, Illinois. He studied philosophy and theology in Mount St. Mary's Seminary, at Cincinnati, Ohio. He was ordained priest by Archbishop Elder, in the chapel of the Seminary, on June 16, 1899. He was assigned as assistant to St. Mary's Church, Lafayette, from June 23, 1899 till July 10, 1901. He was pastor of St. Bridget's, in Benton county, and the mission Otterbein, from July 10, 1901 till January 4, 1906, when he received his present appointment; pastor of St. Genevieve's

Church, at Gas City and chaplain of St. Ignatius' Chapel of the Marion Branch National Home for Disabled Volunteer Soldiers.

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THE REV. MEINRAD McCARTHY, O. S. B.

He was born at Monmouthshire, Ireland, February 9, 1839; ordained priest, January 20, 1869. He was the resident pastor of Oxford, from October 1875 till October 1877, attending to the missions Fowler, Dunnington and Barrydale.

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THE REV. PATRICK McDERMOTT.

He was born on March 17, 1820, at El Fin, County of Roscommon, Ireland. His father was a well-to-do farmer. He graduated in 1843, at the College of Maynooth. His brother, the Rev. John McDermott, laboring in the missions of Indiana, induced him to emigrate. He was ordained priest on December 21, 1843, by Bishop de la Hailandiere. In 1847, he was assigned to Lagro, attending also Huntington. In 1848, he was given Logansport and Peru, where he remained until December 1852. From here he also attended to the stations Pulaski and Indian Creek, from 1848 till 1850. He had attracted attention in the wilds of the North and was called to Evansville to assist Rev. Anthony Deydier. He remained in the diocese of Vincennes, dying at Indianapolis, on September 13, 1882. His body now rests in the St. Joseph's cemetery at Indianapolis.

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THE REV. MOSES A. McGARRY, C. S. C., D. D.

He was born on February 25, 1846, in Inverness County Cape Breton, N. S. He came to the United States when a boy. In 1869 he was sent from Boston to Montreal to complete his classical and philosophical studies. He entered the Congregation of Holy Cross in 1872, and took the vows on December 25, 1873. Having completed the study of theology, he was

ordained a priest by the Most Rev. Charles Edward Fabre, Archbishop of Montreal, on September 21, 1875. After his ordination he was professor in the classical course till 1895, in which year he was made the president of his Alma Mater. He held this position for nine years, when he taught moral theology during two years, at Holy Cross College, Washington D. C. Since August 1906 he has been the rector of the Sacred Heart Church, at Notre Dame, Indiana.

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THE REV. JOHN McMAHON.

He visited Delphi, Reynolds, Francisville, Medaryville and Anderson, from Lafayette in 1860. He had charge of St. Mary's Church at Union City, from 1862 till 1867. He died at Reynolds, on May 28, 1872. His remains rest at Lafayette.

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THE REV. ALOYSIUS MALIN, C. PP. S.

He was born at Mauren, diocese of Brixen, May 10, 1853; came to America, October 16, 1865, ordained priest at Cincinnati, Ohio, June 24, 1876. He attended the mission Port-land on two Sundays of every month, from December 1878 till May 1882.

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THE REV. ROMAN A. MARCINIAK, C. S. C.

He was born in New York City, on July 17, 1873. He attended the parochial school of St. Hedwig's, at South Bend. Having completed the course of studies at Notre Dame, he entered the Community of the Holy Cross in 1893. In the Catholic University at Washington, he made his philosophical and theological studies. On September 8, 1897, Bishop Rade-macher ordained him priest, at Notre Dame. He was appointed assistant at St. Hedwig's Church, South Bend, where he remained one year. During two years after this, he was stationed at Holy Trinity Church, at Chicago, as assistant. In 1900 he was appointed pastor of St. Stanislaus' Church, at South Bend, which position he holds at the present time.



## THE REV. JOHN A. MARK.

He was born at Acholshausen, near Wuerzburg, Bavaria, Germany, on April 1, 1820. He studied the classics in his native place, philosophy at the University of Wuerzburg, theology in that same University, and also in All Hallows' College, Archdiocese of Dublin, and in the Diocesan Seminary of Halifax. He was ordained priest, on August 6, 1852, by Archbishop Walsh, of Halifax, where he labored until the year 1860, when Bishop Yunker received him into the diocese of Alton. Bishop Dwenger accepted him for the diocese of Fort Wayne, in 1876. His appointments were: Pastor of Attica, with Covington as a mission, from 1876 till 1880; pastor of Hesse Cassel, from 1880 till 1897, when he resigned on account of his advanced age and accepted the position of chaplain in St. Joseph's Hospital, at Logansport. Here he died November 20, 1904.

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## THE RT. REV. AUGUST MARY MARTIN, D. D.

He was born, February 2, 1803, at Breton, St. Malo, diocese of Rennes, France; ordained by Bishop Segney of Rennes, in 1828. He was pastor of St. Vincent de Paul's Church, Logansport, from 1841 to 1844. He visited Lafayette from Logansport occasionally about 1841. He was consecrated Bishop of Natchitoches, Louisiana, in the Cathedral at New Orleans, by Archbishop Blanc, assisted by Bishops Portier and Van de Velde, on November 30, 1853. He died at Natchitoches, September 29, 1875.

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## THE REV. CONSTANTINE MAUJAY.

He was born June 14, 1849, in Angers, France, where he also made all his studies. As Deacon, he came to America and was ordained priest on January 1, 1872, at Wheeling, West Virginia, by Bishop Whelan. In April 1873, he came to the diocese of Fort Wayne and was appointed pastor of St. Vincent's, Allen county. In 1876, he was made pastor of St.

Louis' Church, at Besancon and remained for two years. He was assistant at Avilla and at St. Mary's Church, Lafayette. From the latter place he was sent to Fowler, where he remained, from June 1882 to May 1889, attending also Earl Park. In 1889, he went to the diocese of Concordia, Kansas, but returned to Fort Wayne in 1894, and was appointed pastor of Portland, with Albany, Geneva, Red Key and Ridgeville as missions. Owing to defective eye-sight, he resigned in 1901 and entered the convent of the Fathers of Mercy in Brooklyn, New York. He returned, however, to the diocese of Fort Wayne and was chaplain for a short time at the Kneipp Sanitarium, Rome City. He died at St. Francis' Hospital, Cincinnati, Ohio, on February 1, 1906. His remains rest in the cemetery at Cincinnati.

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THE REV. DOMINIC MEIER, O. F. M.

He was born at Covington, Kentucky, September 2, 1851; ordained priest, at Louisville, Kentucky, December 19, 1874. He attended Attica, from May 1875 till April 1876, residing at Lafayette. He also had charge of Reynolds in 1876. At present he is pastor of St. Anthony's Church, Streator, Illinois.

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THE REV. A. M. MEILI.

He was born at Zurich, diocese of Chur, Switzerland, on March 8, 1840. He was ordained priest, on February 27, 1870. He was assistant priest at St. Joseph's Church, Logansport until 1872. He also attended Monroeville sometime between the years 1872 and 1884. Later he was a priest of the Kansas City, Kansas, diocese.

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THE REV. HENRY MEISSNER.

He was born in Munster, Westphalia, Germany, on December 3, 1842. Having made his classical course in the Government College, at Munster, and one year of philosophy and

theology in the University of the same place, he emigrated to America, where he landed, November 6, 1866. He entered the Sulpician Seminary, Baltimore, and was ordained priest, on June 30, 1868. His first appointment was that of assistant at Avilla. On September 13th, of the same year, he was sent to Goshen and from there to Crown Point, where he remained for five years. From here he attended to Dyer as a mission, from September to December 1871. He had charge of Schererville, from 1874 until September 13, 1875, when he took charge of St. Charles' Church at Peru. He visited England, Ireland, France, Germany, Holland and Italy in 1884. Whilst in Rome, he had an audience with Pope Leo XIII, who authorized him to give the Apostolic Benediction to his congregation. He departed this life on July 2nd, and was buried July 4, 1902, in St. Charles' Cemetery, Peru.

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#### THE REV. ANTHONY MESSMANN.

He was born on December 11, 1839, in Steinfeld, Oldenburg, diocese of Munster, Germany. At the age of twenty, he emigrated to America. Having completed the fourth year of his classical course, Bishop Luers adopted him for the diocese of Fort Wayne, and in 1866 sent him to Notre Dame University for the study of philosophy. In 1867, he was sent to Mount St. Mary's of the West, Cincinnati, Ohio, for the study of theology. Bishop Luers ordained him priest, on January 6, 1870, in St. John's Church, Cincinnati. He was assistant at St. Vincent's Church, Logansport, from January 22, till April 3, 1870. His other appointments are the following: He was pastor at Kentland, from April 1870 to December 1880. While residing at Kentland, he also attended to Remington, Earl Park, St. Anthony's, and Goodland. He was pastor of St. Peter's Church, Fort Wayne, from December 1880 to July 1896; and pastor of St. Joseph's Church, Laporte, since July 9, 1896.

THE REV. CHARLES MEYER, C. PP. S.

He was born at Cincinnati, Ohio, on June 25, 1856; ordained priest at Cincinnati, May 30, 1885. He was pastor pro tem. at Kentland sometime between December 10, 1902, and February 13, 1903.

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THE REV. J. THOMAS MEYER, C. PP. S.

He was born at Minster, Ohio, July 25, 1869. He spent about ten years in St. Charles' Seminary, at Carthagen, Ohio. He joined the C. PP. S. and was ordained priest, on April 26, 1895. His first appointment was at Reed, Seneca county, Ohio, from May 10, 1895 till March 10, 1896; after which he was sent to Sedalia, Missouri, where he had charge of five missions. In September 1899 he was sent to Rensselaer, Indiana.

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THE REV. JULIAN MEYER, C. PP. S.

He was born August 28, 1878, at Weingarten, Wuerttemberg, Germany; entered the Congregation of the Most Precious Blood, August 15, 1891; ordained priest at Carthagen, Ohio, by Bishop Moeller of Columbus, December 17, 1902. He was the pastor of Pulaski for six weeks, in October and November of 1903.

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THE REV. WILLIAM CASPAR MILLER.

The son of William M., and Mary J. (Ackermann) Miller, was born at Lafayette, Indiana, on January 16, 1869, to which place his parents had moved from St. Joseph's Parish, Cincinnati, Ohio, in the wake of Bishop Luers, who had been consecrated for the diocese of Fort Wayne. They became

pioneer members of St. Boniface's Church, at Lafayette. Young Miller attended St. Boniface's school until his thirteenth year of age. Evidences to the vocation of priesthood manifested themselves and with the accomplishment of this end in view, he entered St. Francis' Gymnasium, at Cincinnati, Ohio, and later St. Gregory Preparatory Seminary, Cedar Point, Ohio, where he completed his classical course. His philosophical and theological courses were made at Mount St. Mary's of the West Seminary, Cincinnati, Ohio. He was ordained priest by Bishop Alerding, in the Cathedral, at Fort Wayne, on May 24, 1902. After his ordination, he enjoyed the privilege of an European trip, visiting Rome, and having audiences with Pope Leo XIII, on August 2nd, and 7th. During the illness of Rev. Dominic Duehmig, he had charge of the parish at Avilla, where he remained from October 1, 1902 to February 1, 1903. He was then made assistant to Rev. John Bleckmann, pastor of St. Mary's Church, Michigan City. On August 28, 1906, he was transferred to the Bishop's House in Fort Wayne, where his time is divided between the work of an assistant at the Cathedral and of clerical work under the Bishop's direction.

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#### THE REV. WILLIAM CONRAD MILLER.

He was born in Heimersheim, diocese of Treves, Germany, on July 11, 1857. He studied the classics at the Gymnasium of his native country, emigrating to the United States, in December 1877. Having made his philosophical and theological studies at Mount St. Mary's Seminary, Cincinnati, Ohio, and partly at St. Meinrad's Seminary, Indiana, he was ordained priest, in Fort Wayne, by Bishop Dwenger, on September 24, 1881. His appointments were: Pastor of Nix Settlement and its mission Roanoke, from October 1881 till March 31, 1883; pastor of Kentland, from March 31, 1883 till September 1891, attending Goodland as a mission, from 1883 till 1888; pastor of Arcola and its mission, Pierceton, from 1891 till 1895; pastor of Oxford and its mission Barrydale, from June 1895 till July 1901; pastor of Oxford without mission, from July 1901 till October 6, 1906; irremovable rector of SS. Peter and Paul's Church, Huntington, since October 6, 1906.

THE REV. J. OTTO MISLER, C. PP. S.

He was born at Bellevue, Ohio, March 13, 1857; ordained priest at Carthagen, Ohio, June 8, 1882. He attended Portland, as a mission, on two Sundays of every month, from February till November 1885. He was pastor of St. Peter's Church, Winamac, from 1887 till 1897.

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THE REV. LOUIS A. MOENCH.

He was born, on January 25, 1853, in Freudenberg, Baden, Archdiocese of Freiburg, Germany. He came to America in 1867 and resided with Father Duehmig at Avilla, until he entered St. Francis' Seminary, Milwaukee, Wisconsin, where he completed his studies. He was ordained priest by Bishop Dwenger, June 10, 1876 and was sent to Avilla as assistant, until April 1879, attending also the neighboring missions. After this, he was assistant at the Cathedral, Fort Wayne, for eight months. He was pastor of Lebanon, with its missions, from November 1879 to January 1, 1882. He was assistant at St. Mary's Church, Fort Wayne, until February 6, 1883. From that date until July 26, 1898, he was pastor of St. Michael's Church, Plymouth. Having been pastor of St. Paul's Church, Valparaiso, from July 26, 1898, till February 1903, he was appointed the Vicarius, and on June 29th, of the same year, irremovable rector of St. Joseph's Church, Mishawaka. He is a member of the Diocesan Building Committee, and School Board.

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THE REV. LEO MOLENGRAFT, O. F. M.

He was born at Cincinnati, Ohio, December 7, 1862; ordained priest, at Cincinnati, January 6, 1888. He attended the station, Frankfort from Lafayette, from 1888 to 1890.

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THE REV. DENIS J. MULCAHY.

He was born on May 7, 1860, in Greenock, Archdiocese of Glasgow, Scotland. In 1863, his parents emigrated to the United States and located in Cleveland, Ohio, where he received

his elementary education in the parochial school. His classical studies were made in Mount St. Mary's Seminary, Cincinnati, Ohio, as well as, his philosophy, completing his theology in the Salesianum at Milwaukee, Wisconsin, until March 8, 1884, when he was ordained priest, by Bishop Dwenger, in Fort Wayne. His appointments were: Assistant at St. Mary's Church, Lafayette, from March 19, 1884 to August 20th, of the same year; pastor of Lebanon and missions, from August 20, 1884 to October 22, 1886; pastor of Grass Creek and Lucerne, from November 1, 1886 to May 1, 1891; pastor of St. Mary's Church, Anderson, since May 7, 1891. He is a member of the Diocesan Building Committee.

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#### THE REV. EDWARD J. MUNGOVAN.

He was born at Fort Wayne, Indiana, on December 19, 1876. He studied the classics in St. Joseph's College, near Rensselaer, philosophy and theology in Mount St. Mary's Seminary, at Cincinnati. He was ordained priest, in the Cathedral at Fort Wayne, on May 24, 1902 by Bishop Alerding. His first appointment was that of assistant in St. Patrick's Church at Fort Wayne. Since June 8, 1907, he is the pastor of Arcola and its mission, Pierceton.

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#### THE REV. THOMAS A. MUNGOVAN.

He was born at Fort Wayne, Indiana, on June 13, 1874. Having attended the parochial school of his native parish, he entered St. Vincent's College, West Moreland county, Pennsylvania, for the study of the classics. He began and completed philosophy and theology in Mount St. Mary's Seminary, Cincinnati, and was ordained priest, for the diocese of Fort Wayne, by Archbishop Elder, in the Seminary Chapel, on June 16, 1899. He was assistant at St. Patrick's Church, Fort Wayne, till May 24, 1902, when he was appointed the first pastor of a congregation to be organized in Indiana Harbor. He is still the pastor of St. Patrick's Church of that place.

THE REV. ALPHONSE MUNSCHINA.

He was born at Strassburg, France, on May 16, 1815; came to America in 1839; ordained priest, February 19, 1843. He was assistant to Father Benoit at St. Augustine's Church, Fort Wayne, his name appearing on the records of the Cathedral from December 15, 1844 to February 15, 1846. From here he attended to the Catholics in and about Avilla, at Decatur and Hesse Cassel. Later he labored in the diocese of Vincennes. He died November 2, 1898.

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THE REV. JOSEPH MUTCH.

He was born at Michigan City, on June 13, 1880. He attended the parochial school of his native city; made his classics at St. Joseph's College, near Rensselaer; philosophy and theology at Mt. St. Mary's Seminary, Cedar Point, Ohio. Having completed his studies, he was ordained priest, by Bishop Alerding, in the Cathedral at Fort Wayne, on June 22, 1906. He received the appointment of assistant at St. Mary's Church, Lafayette, on the day of his ordination.

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THE REV. JOHN A. NAGELEISEN, C. PP. S.

He was born at Piqua, Ohio, August 27, 1861; ordained priest, May 30, 1885. He was the pastor of Holy Trinity Church, in Jay county, from 1888 till 1892, attending to Portland as a mission, on two Sundays of every month, from March to July 1888.

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THE REV. STANISLAUS NEIBERG, C. PP. S.

He was born at Loramie, Ohio, April 15, 1860; ordained priest, at Carthage, Ohio, March 17, 1889. He was the pastor of St. Augustine's Church, Rensselaer, from July 1891 till September 1896. At the same time, he was a professor at St. Joseph's College.



## THE REV. PIUS NIEHAUS, O. F. M.

He was born November 26, 1853; entered the Order, August 25, 1869; ordained priest, December 20, 1876; assistant at St. Boniface's Church, Lafayette, in August 1886; pastor of the same church, from September 1887 to August 1890; chaplain at St. Anthony's Home for the Aged, at Lafayette, since August 1906.

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## THE REV. FRANCIS XAVIER NIGH.

He was born at Gersau, Switzerland, diocese of Chur, on July 26, 1811. He was ordained priest, on October 2, 1834, and emigrated to the United States, on November 1, 1854. In the year 1855, he built a little frame church, about two and one-half miles north-west of Monterey, on the banks of the Tippecanoe river. He was the first resident pastor at Pulaski, from 1858 to 1862, residing with a private family and having Indian Creek, Winamac, Monterey, Turkey Creek, Crown Point, Klaasville and Kewanna in his charge. Later he became a priest of the diocese of Chicago.

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## THE REV. FRANK NIGSCH, C. PP. S.

He was born May 24, 1846, at Blons, a village near Feldkirch, in Tyrol. He came to America, October 1866, made his studies at Carthagen, Ohio, and was ordained priest in Cincinnati, Ohio, January 25, 1872. Some of his first pastoral charges were, Cassella, Ohio, and Weston, Missouri. Later he was appointed pastor of St. Joseph's Church, Wapakoneta, Ohio. Then followed his pastorates of St. John's Church, Glandorf, and St. John's Church, Maria-Stein, Ohio. From the latter place, he was sent to Fort Wayne, Indiana, where he labored, from October 12, 1897 till January 19, 1903, becoming the founder of the present flourishing Congregation of the Most Precious Blood.

## THE REV. CHRISTIAN NIGSH, C. PP. S.

He was born at Feldkirch, Vorarlberg, diocese of Brixen, Germany, January 26, 1843; came to America, May 20, 1870; ordained priest, April 17, 1878. He was the pastor of St. Peter's Church, Winamac, from 1880 till 1885, attending Schimmels and Monterey for a time.

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## THE REV. JOHN F. NOLL.

He was born in Fort Wayne, on January 25, 1875, was educated at the Cathedral Brothers' School, until he was thirteen years of age, when he went to St. Lawrence's College, Mount Calvary, Wisconsin to study for the priesthood. After spending five years there, he went to Mount St. Mary's Seminary, Cincinnati, Ohio, for the study of philosophy and theology. He was ordained priest, by Bishop Rademacher, in the Cathedral at Fort Wayne, on June 4, 1898. His first appointment was that of assistant to Rev. Henry Boeckelmann, at Elkhart, then he was sent to assist Rev. B. Kroeger, at Logansport, from December 1898 to February 1899. From February 1899 to June 1902, he was the pastor of Ligonier and missions. In June 1902, Bishop Alerding transferred him to Besancon, where he labored until July 11, 1906, when he was sent to Hartford City, with Montpelier for a mission. The work of giving missions to non-Catholics was also entrusted to Father Noll, to engage in the same when time and circumstances permit. A pamphlet, entitled "Kind Words from Your Pastor," of which Father Noll is the author has won for itself a wide circulation, and is used especially for distribution at missions.

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## THE REV. MARTIN F. NOLL.

- He was born, July 19, 1849, and studied the classics in St. Francis' Seminary, Milwaukee, Wisconsin. Being too young for the seminary, he was the teacher and organist at Valparaiso for four years. Having completed his studies of philosophy and theology in Mount St. Mary's Seminary, Cincinnati, Ohio,

he was ordained priest by Bishop Dwenger, in 1872. He had charge of Union City for three years, next he was transferred to Elkhart and Goshen, from 1875 till 1880. While pastor at Union City, he attended to Dunkirk as a station. In 1880, Bishop Dwenger appointed him pastor of St. Mary's Church, Lafayette, where he died on June 14, 1880. His remains rest in the cemetery at Fort Wayne.

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THE REV. CHARLES NOTHEIS, C. PP. S.

He was born at Berlin, Shelby county, Ohio, July 20, 1866; entered the Congregation of the Most Precious Blood, May 14, 1884; ordained priest, at Cincinnati, Ohio, by Archbishop Elder, June 21, 1893. He was pastor of St. Augustine's Church, Rensselaer, from June till September 1899.

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THE REV. LEONARD NURRE, O. F. M.

He was born January 7, 1854; entered the Order, September 8, 1870; ordained priest, December 8, 1876; assistant in Lafayette, from April 1877 to August 1879; pastor, since September 1903, at St. Boniface's Church, Lafayette.

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THE REV. JOSEPH NUSSBAUM.

He was born at Rimbach, Saxony, diocese of Paderborn, September 30, 1832. He was ordained priest at Paderborn, on April 5, 1859. He came to America, on January 23, 1869. He was the first resident pastor at Hesse Cassel, from 1873 to 1877, having charge also of Sheldon as a mission. He was the pastor of St. Mary's Church, Decatur, from February 1877 till July 20, 1880, when he succeeded Father Oechtering, as pastor of St. Joseph's Church, at Laporte. He departed this life at Laporte, on December 26, 1895. Father Nussbaum was a straight forward and outspoken man. He is buried at Laporte.

## THE REV. JOHN OBERHOLZ.

He was born in Stappenburg, Archdiocese of Cologne, Germany, April 13, 1864. He studied the classics in Steele, Germany, and Berlin, Ontario, Canada, and at the latter place also philosophy. He made his theological studies, at Mount St. Mary's Seminary, Cincinnati, Ohio, and was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on June 17, 1905. He received the appointment of assistant at St. Charles' Church, Peru, remaining till June 24, 1906, when he made a visit to Europe. He was the assistant at St. Mary's Church, Michigan City, from September 1, 1906, till June 8, 1907, when he was made pastor of Wanatah and its mission, Schimmels.

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## THE REV. AUGUST BERNARD OECHTERING.

He was born in Rheine, diocese of Munster, Westphalia, on September 8, 1837, the youngest son of Gerhard H. and Teresa (Benningmeier) Oechtering. In 1858, he completed his collegiate studies in the college of Rheine and a few months after his graduation, July 30, 1858, emigrated to America. Bishop Luers sent him to Mount St. Mary's Seminary, Cincinnati, Ohio, for his theological studies and on May 17, 1861, ordained him a priest in the Cathedral at Fort Wayne. His first appointment was that of pastor of Delphi and contiguous missions, from May 26, 1861, to December 22, 1865. In 1864, he accompanied Bishop Luers to Europe, where he spent six months. He was pastor of St. Mary's Church, Avilla, from December 22, 1865 till May 12, 1867, attending also to Ege as a mission. He was pastor of St. Joseph's Church, Mishawaka, from May 12, 1867 to the time of his death, which occurred in St. Joseph's Hospital, Fort Wayne, on December 27, 1898. He made a second trip to Europe, in 1875, visiting Rome, where he had an audience with Pius IX. He was a member of the Diocesan School Board. A man of heroic faith, strong physically as well as mentally, Father Oechtering labored unceasingly and unselfishly for the spiritual welfare of the flock committed to his care. In the hour of his death, his memory

turned to his dear mother and his last request was, that, when dead, his body be robed in the alb made for him by his mother. Another request of his was, that no sermon be preached at his funeral and no monument be erected over his grave. His wish has been respected.

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#### THE REV. EDWARD O'FLAHERTY.

He was the first resident pastor at Crawfordsville, from 1856 till the date of his death, on August 8, 1864, at the age of forty-five years and seven months. His remains rest in the cemetery at Lafayette.

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#### THE REV. BEDE OLDEGEERING, O. F. M.

He was born September 15, 1856; entered the Order, August 26, 1878; ordained priest, August 12, 1883; assistant in Lafayette, from May 1901 to November 1902, at St. Boniface's Church.

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#### THE REV. THOMAS M. O'LEARY.

He was the son of Thomas and Honora (Lawler) O'Leary. His father was a native of Ardfert, County Kerry, while his mother was born in the village of Banna, in the same county, Ireland. He was born, June 8, 1854, at Lafayette, Indiana. Upon the death of his mother, he was cared for by Father O'Reilly, of Valparaiso, until he entered Notre Dame University, where he remained several years. His farther education and theological studies were made at St. Francis' Seminary, Milwaukee, Wisconsin, and St. Meinrad's Abbey, in Spencer county, Indiana. On January 26, 1885, Bishop Rademacher of Nashville, Tennessee, ordained Father O'Leary priest at St. Mary's Church in Fort Wayne, at which time Monsignore Benoit's remains lay in state at the Cathedral. From the time of his ordination Father O'Leary was assistant at the Cathedral until he was appointed pastor of the new St. Patrick's Parish

in Fort Wayne. He departed this life, on October 24, 1889, all too soon, being but a few months over thirty-five years of age at the time of his death. He was a priest of character, dignity and genuine ability. His remains rest in the cemetery at Fort Wayne.

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THE REV. MICHAEL O'REILLY.

He was the pastor of Valparaiso, from 1864 until August 4, 1887, the date of his death. His remains rest in the cemetery at Valparaiso.

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THE REV. PETER J. O'REILLY.

He was born at Rutland Center, Vermont, on April 25, 1875. His classical studies were made at Seton Hall College, philosophy at Mount St. Mary's Seminary, Baltimore, Maryland, and theology at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest by Bishop Rademacher, in the Cathedral at Fort Wayne, on December 19, 1897. His appointments were: Assistant at St. Mary's, Lafayette, until September 1898; pastor of Frankfort, and missions, from September 10, 1898 to June 1899; assistant at the Cathedral of Fort Wayne, from June 1899 to January 1902, when he left the diocese of Fort Wayne.

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THE REV. HENRY A. PAANAKKER, C. S. C.

He was born in Harlem, Holland, on January 12, 1864; received the habit, August 15, 1894; professed August 15, 1896; ordained priest, by Bishop Rademacher, August 19, 1896. He was appointed pastor of the Belgian Catholics residing in South Bend, where he organized the Sacred Heart Congregation and Church in 1896. Owing to ill health and the hope of effecting his recovery, he was removed to Austin, Texas, where he died February 12, 1906.

## THE REV. LOUIS RAPHAEL PAQUET.

He was born April 24, 1865, at Quebec, Canada. He made his studies at the Petit Seminaire de Quebec, Nicolet College and the Grand Seminaire de Montreal. He was ordained priest by Bishop Zardetti at St. Francis, Wisconsin, for the Archdiocese of New Orleans, in June 1893. Having been adopted in the diocese of Fort Wayne, he was given charge of St. Rose's Church, Monroeville, on January 8, 1896. He was pastor of Fairmount, from September 2, 1900 till January 1, 1901; assistant at Muncie, from February 16th, till October 1901; assistant at Anderson, from October 1901 till June 1902; pastor of Portland and missions, from July 1902 till February 1904; assistant at St. Paul's Church, Fort Wayne, from March 1905 till May 30, 1906; chaplain at St. Vincent's Orphan Asylum, residing at St. Paul's, from May 30, 1906, till April 1, 1907, since which date he is the resident chaplain of the St. Vincent's Orphan Asylum.

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THE REV. BENJAMIN MARY PETIT.

He was born in the year 1811, a native of Rennes, France. From his earliest years his piety and charity had been the joy of his mother and the edification of all. After distinguishing himself at the school of his native town, he applied himself to the study of law; being admitted to the bar, he practiced law for a year or two and towards the close of 1835, he felt himself called to the life of a missionary. Bishop Brute of Vincennes visiting at Rennes met him and he at once communicated to the Bishop his resolution. In the summer of 1836 he emigrated to America; and on October 14, 1837, was ordained priest by Bishop Brute, sooner than he expected in consequence of the death of Father De Seille. Writing to his mother he says: "I am now a priest, and the hand which is writing to you has this day borne Jesus Christ. How can I express to you all I would wish to say, and yet how shall I not attempt to say something on a subject on which no tongue can adequately dwell? My hand is now consecrated to God; my voice has a power which God Himself obeys. How my

lips trembled this morning at my first Mass, when, at the Memento, I recommended you all to God! and tomorrow I shall do the same, and after tomorrow, and every day of my life. Within two days I start hence all alone on a journey of three hundred miles, and yet not alone, for I shall journey in company with my God, whom I shall carry on my bosom day and night, and shall convey with me the instruments of the Great Sacrifice, halting from time to time in the depth of the forest, and converting the hut of some poor Catholic into the palace of the King of Glory. My heart is so light, so happy, so contented, that I am a wonder to myself. From Mass to Mass—to go forward even to heaven! You recollect that I often said I was born happy. I can say the same still. I had always desired a mission amongst the savages; there is but one such in Indiana, and it is I, whom the Pottawottamies call their “father black robe.” He accompanied the Indians banished westward by the Government and on his return, died at St. Louis, February 10, 1839. His remains were brought to Notre Dame, by Father Sorin, in 1856.

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#### THE REV. HENRY M. PLASTER.

He is the son of Bernard and Catharine (Schmitz) Plaster, born in Dubuque, Iowa, on March 31, 1853. He entered St. Francis' Seminary, Wisconsin, on February 1, 1873, and was ordained priest, by Bishop Dwenger, in the Cathedral at Fort Wayne, on December 12, 1879. He was the pastor of Attica, Covington and several missions and stations, until August 15, 1885, since which time, he has been the pastor of St. Joseph's Church, Hammond. He was the first priest to celebrate Mass in East Chicago, in the Todd Opera House, in 1890. Father Plaster is a Diocesan Consultor.

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#### THE REV. ROBERT J. PRATT.

He was born in Johnstown, Ohio, November 19, 1864, a son of Dr. B. W. and Jane M. (Bean) Pratt, natives of Vermont. On March 19, 1885, he was received into the Catholic Church



by Rev. D. A. Clark at Columbus, Ohio. He made his classical course at St. Charles' College, Ellicott City, Maryland and at St. Viateur's College, Kankakee, Illinois. He studied philosophy and theology at Mount St. Mary's Seminary, Cincinnati, Ohio and was ordained priest for the diocese of Fort Wayne, by Archbishop Elder of Cincinnati, on June 18, 1894. His appointments have been: Assistant at St. Mary's, Lafayette, from July 2, 1894 till June 28, 1895; pastor of St. Patrick's Church, Arcola, from June 29, 1895 till January 30, 1900; pastor of St. Bernard's Church, Wabash, since January 30, 1900.

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THE REV. JOHN R. QUINLAN.

He was born in Valparaiso, Indiana, on April 19, 1858. He made his studies in St. Francis' Seminary, Milwaukee, Wisconsin, and was ordained priest there, by Bishop Richter of Grand Rapids, Michigan, on June 22, 1890. His appointments were: Assistant at the Cathedral, Fort Wayne, during seven years and seven months; pastor of St. Mary's Church, Huntington, till March, 1901; pastor of the Cathedral at Fort Wayne, till May 16, 1901, since which time, he has been the pastor of St. Mary's Church, at Huntington.

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THE REV. WILLIAM J. QUINLAN.

He was born in Syracuse, New York, on April 16, 1864. He studied the classics at Valparaiso and in St. Lawrence's College, Calvary, Wisconsin, and his philosophy and theology, in St. Francis' Seminary, Milwaukee, Wisconsin. He was ordained priest by Bishop Dwenger, in the Cathedral at Fort Wayne, on June 29, 1888. He was pastor of Arcola with Pierceton as a mission, till August 20, 1891; was assistant at the Cathedral in Fort Wayne, during which time he had charge of Besancon, till January 4, 1894, when he was made pastor of Marion. On April 14, 1906, he was transferred to St. Bernard's Church, Crawfordsville.

## THE REV. PETER JOSEPH QUINN.

He was born at Gortinderragh, County Tyrone, Ireland, on June 29, 1866, a son of Michael and Margareth (McGladrigan) Quinn. He was one of nine children, one of these, John Quinn, is now Canon of a church in County Derry, and was private secretary to Cardinal Logue, during the conclave that elected Pius X. Father Quinn received his elementary education in his native parish. He studied the classics in St. Patrick's College, at Armagh. He emigrated to America, in 1888, where he entered St. Viateur's College, at Kankakee, Illinois. He was adopted into the diocese of Fort Wayne, in 1892, and was sent to Mount St. Mary's Seminary at Cincinnati, for the study of philosophy and theology. Archbishop Elder ordained him priest on June 18, 1897. He was the assistant to Rev. John R. Dinnen, pastor of St. Mary's at Lafayette, from July 1, 1897 to January 1, 1898, when he was appointed pastor of St. Patrick's Church at Lagro.

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## THE REV. BALTHASAR RACHOR.

He was born at Zellhausen, diocese of Mentz, Germany, November 25, 1834; came to America in 1854; ordained priest, May 23, 1858. He was the pastor of St. John, from September 1, 1858 till October 1866, when to recuperate his health, he made a trip to Europe and sojourned there for over two years; upon his return, he continued at St. John, from November 1868 till October 1870. From here he also attended Klaasville as a mission, from 1863 till 1866.

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## THE REV. ELIGIUS RACZYNSKI, C. S. C.

He was born December 1, 1868, in Poland; received the habit, December 8, 1891; professed, January 3, 1894; ordained priest, at Fort Wayne, by Bishop Rademacher, January 6, 1894. He was the pastor of St. Casimir's Church, South Bend, from April 11, 1899 till June 11, 1902, the date of his death.

## THE REV. BENEDICT M. RAJCANY.

He was born in Galgocz, Hungary, on February 2, 1869. He was ordained priest, as a member of the Franciscan Order, in Tirnau, by Bishop Balthizar, on January 23, 1892. At the invitation of Bishop Rademacher, he emigrated to the diocese of Fort Wayne, where he was appointed pastor of the St. John the Baptist's, Slavo Hungarian Congregation, in North Hammond, on April 17, 1897. He was secularized and received into the diocese of Fort Wayne, in December 1902. He also has charge of the mission of the Holy Trinity Church, in East Chicago. His services are much in demand by his countrymen in different places of this country.

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## THE REV. URBAN RASZKIEWICZ.

He was born in Szante, Lithuania, Russian Poland, on July 23, 1823. He made all his studies in Wladislaw, Poland, where he was ordained priest on September 8, 1848, a member of the Franciscan Order. From the time of his ordination till his emigration to the United States, he resided at different monasteries of his Order in Russian and Prussian Poland. He suffered much, even imprisonment, during the so called Kulturkampf. Recommended by His Eminence Cardinal Ledechowski, and at the solicitation of Bishop Dwenger, he emigrated and came to the diocese of Fort Wayne, where he was appointed pastor of St. Mary's Church at Otis, in August 1881. In view of services rendered the diocese among its Polish population, Bishop Dwenger conferred upon him the title of "Dean of the Poles." Although advanced in years Father Raszkievicz is still at his post.

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## THE REV. AUGUST REICHERT, C. PP. S.

He was born at Nersloch, Baden, Archdiocese of Freiburg, Germany, February 22, 1831; came to America in 1834; ordained priest, November 21, 1853. When Bishop Dwenger gave the Congregation of the Most Precious Blood charge of Winamac,

Father Reichert was sent there in 1873, but remained only a few months. During his stay at Winamac, he attended Pulaski and Indian Creek.

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THE REV. HENRY RENSON.

He was born at Westerloh, Prussia, diocese of Osnabrueck, on March 28, 1807; ordained priest, June 6, 1836; came to America in 1848. He was the resident pastor of Klaasville, from 1866 till 1869. He succeeded the Rev. M. P. Wehrle in visiting Hanover Centre. He died in a hospital at Cincinnati, Ohio.

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THE REV. PAUL REUTER, C. PP. S.

He was born at Hohenroth, diocese of Wuerzburg, Germany, June 24, 1831; came to America, July 6, 1858; ordained priest, September 4, 1859. He was the pastor of Holy Trinity Church, in Jay county, from 1871 till 1876. Residing at St. Mary's Home, near New Corydon, he had charge of the mission, Portland, which he reached on horse-back and where he celebrated Mass on week days, from the year 1873 till 1876.

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THE REV. JACOB RINGELE, C. PP. S.

He was born at Doettingen, Switzerland, diocese of Solothurn, in 1806; ordained priest, December 21, 1842; came to America, December 31, 1843. He was the pastor of Holy Trinity Church, in Jay county, from 1866 till 1869.

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THE REV. BONNET ROCHE, C. S. C.

He was born on January 6, 1832 at Aubait (Puy-de-Dome), France, he made his classical studies in the College at Rion, and his theological studies at the same place. Having entered the Congregation of the Holy Cross at Les Maus, he was ordained

priest, on June 18, 1859. In 1860, he did missionary work in Eastern Bengal, India, and continued there for seventeen years. In 1877, he emigrated to Notre Dame, and shortly after, he took charge of St. Vincent de Paul's Church, in Allen county, from 1878 to 1888. He returned to India, and died at Solepore, on August 12, 1897, aged sixty-five years.

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#### THE REV. PATRICK F. ROCHE.

He was born in Rochester, New York, March 15, 1852. He studied the classics at St. Charles, Maryland, philosophy and theology at St. Bonaventure's, Alleghany, New York. He was ordained priest, by Bishop Dwenger, in the Cathedral at Fort Wayne, on June 11, 1881. He was assistant at St. Mary's Church, Lafayette, from 1882 to 1884; pastor of Lagro and Andrews, from 1884 to August 24, 1888; pastor of St. Ann's Church, Lafayette, from 1888 to May 16, 1901, when he was appointed pastor of the Cathedral, Fort Wayne, where he is at present.

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#### THE REV. CHARLES M. ROMER, C. PP. S.

He was born at Nagenstadt, diocese of Rottenburg, Germany, June 9, 1856; came to America, April 2, 1875; ordained priest, by Bishop Dwenger in the Cathedral, at Fort Wayne, June 19, 1879. He was assistant at St. Mary's Church, Michigan City; assistant at St. Mary's Church, Fort Wayne; pastor at St. Joseph's Church, Delphi, from January 1, 1892 to July 17, 1901, when he became a member of the Congregation of the Most Precious Blood.

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#### THE REV. MICHAEL P. ROONEY, C. S. C.

He was born at Albany, New York, January 8, 1830; received the habit, July 13, 1849; profession, August 15, 1852; ordained priest, by Bishop Van de Velde, at Notre Dame, on February 2, 1853. He was the first resident pastor at Laporte, from 1853 to 1854, from which place, he also attended Michigan

City, where his name appears on the records, from January 1853 to October 1854. He also attended St. John, from the beginning of 1857 till June of the same year.

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THE REV. PHILIP ROTHMANN, O. F. M.

He was born September 18, 1856; entered the Order, August 25, 1872; ordained priest, November 7, 1879; assistant at St. Boniface's Church, Lafayette, from August 1884 to August 1886. He was assistant priest at St. Joseph's Church, Hammond, till May 9th, and acting pastor till August 10, 1885.

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THE REV. JOSEPH RUDOLPH.

He was born at Bottenheim, in Alsace, April 23, 1813; ordained priest, at Strassburg, on August 10, 1839; came to America, in 1842. His name appears on the baptismal records of the Cathedral at Fort Wayne, from July 1842 to October 1844. He was assistant to Father Benoit, visiting the Catholics in and about Avilla and also Decatur. Later he labored in the diocese of Vincennes. He died May 29, 1866, and is buried at Oldenburg, Indiana, beneath the sanctuary of the church

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THE REV. ENGELBERT RUFF, C. PP. S.

He was born at St. Maergen, Archdiocese of Freiburg, October 5, 1817; came to America, February 2, 1845; ordained priest, at New Riegel, Ohio, March 4, 1848. He was the pastor of Holy Trinity Church, in Jay county, from 1864 to 1866.

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THE REV. STEPHEN SAILER, O. F. M.

He was born at St. Jacob, Austria, March 29, 1828; entered the Order, September 6, 1853; ordained priest, July 26, 1857; came to America September 15, 1868; assistant at St. Boniface's Church, Lafayette, from August 1872 to August 1873; returned to Europe in 1876; died at Salzburg, Austria, December 19, 1899.

## THE REV. JOHN SAND.

He was born July 8, 1855 at Neerson, Archdiocese of Cologne, Germany. He made his studies at Neerson, Viersen, and Munich, and was ordained priest for the diocese of Fort Wayne, by Bishop Hoetzel, of Augsburg, in Munich, Germany, on July 19, 1898 and arrived at Fort Wayne, in December 1898. He was assistant at St. Charles' Church, Peru, from December 25, 1898 to July 5, 1899, and assistant at St. Joseph's Church, Hammond, from July 6, 1899 to July 6, 1901. Owing to poor health necessitating a change of climate, the Bishop granted him leave of absence. He was made chaplain in St. Raphael's Hospital, St. Cloud, Minnesota, from July 12, 1901 till February 1, 1902, since which date he has been pastor of Lastrup, in the diocese of St. Cloud, Minnesota.

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## THE REV. MATTHIAS SASSE, O. F. M.

He was born, May 28, 1859, in Haldern, Prussia; entered the Order, August 25, 1883; ordained priest, December 28, 1892; assistant at St. Boniface's Church, Lafayette, from January 1895 to November 19, 1895; he was the first pastor of St. Lawrence's Church, Lafayette, from November 19, 1895 to November 8, 1896.

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## THE REV. FRANCIS S. SCHAEFER, O. F. M.

He was born, at Cincinnati, Ohio, March 6, 1863; ordained priest, at Cincinnati, July 26, 1887. He attended St. Joseph's Church, at Reynolds till 1888.

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## THE REV. HENRY VINCENT SCHAEFER.

He was born at Waltrop, diocese of Munster, Germany, on March 11, 1833. Emigrating to this country in January 1853, he was admitted to Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest, on June 27, 1858, and was made the first resident pastor of St. Mary's Church, Avilla,

attending, from here, to Warsaw, Ege, Goshen, Ligonier and Leo. About the year 1861, he made a pilgrimage to the Holy Land. In 1863, he was sent to Columbia City, having also Nix Settlement, Roanoke and Arcola in his charge. Exposures to the inclemencies of the weather brought on consumption. The relief he sought at New Orleans was denied him and he died an edifying death on December 18, 1873. His remains were laid to rest in the cemetery back of St. Louis' Cathedral.

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THE REV. MAXIMILIAN SCHAEFER, O. F. M.

He was born July 8, 1851; entered the Order, August 12, 1869; ordained priest, May 14, 1874; assistant at St. Boniface's Church, Lafayette, from August 1874 to September 1875.

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THE REV. FREDERICK W. SCHAEFER, C. PP. S.

He was born at Fort Wayne, Indiana, March 15, 1865; ordained priest, at Rome, Italy, December 22, 1888. He was the pastor of Kewanna and the mission Lucerne, from July till the fall of 1893.

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THE REV. FRANCIS X. SCHALK, C. PP. S.

He was born at New Riegel, Ohio, on March 29, 1859. He entered the community C. PP. S., September 3, 1873, and was ordained priest by Archbishop Elder, at Carthagen, Ohio, on June 8, 1882. He was sent to Sedalia, Missouri, with surrounding missions and stations, till 1886; was then on the missions in Kansas, till 1889; had charge of Glynnwood, Ohio, till 1891; labored in Tennessee, till 1894; was rector of St. Joseph's Indian and Normal School, at Rensselaer, till 1896; was pastor of St. Augustine's Church, Rensselaer, from September 1896 till February 1897, then of Wheatfield and Lowell, till 1898; chaplain at the hospital of New Ulm, Minnesota, and served as substitute in many places, until October 1, 1905, when he was made the pastor of Pulaski, with Royal Centre for a mission.



## THE REV. FREDERICK SCHALK, C. PP. S.

He was born at New Riegel, Ohio, March 2, 1850; ordained priest, January 17, 1873. He and two other Fathers C. PP. S., were pastors pro tem. at Kentland, from December 10, 1902 till February 13, 1903. He resides at the Mission House of the Congregation of the Most Precious Blood, Fort Wayne.

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## THE REV. LEANDER SCHELL, O. F. M.

He was born December 9, 1875; entered the Order, August 15, 1893; ordained priest, August 12, 1900; assistant in Lafayette, from October 1902 to August 1906, at St. Boniface's Church.

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## THE REV. JOSEPH M. SCHERER, C. S. C.

He was born on July 15, 1850 in Zunsweir, the Grand-Duchy of Baden, Germany. The family emigrated to America, in 1855, and settled first in Pennsylvania, then in Ohio, near Portsmouth. On January 9, 1873, Joseph entered the University of Notre Dame, and on June 21, 1875 was received a member of the Congregation of the Holy Cross, making his profession, on June 23, 1876. He was ordained priest, on June 15, 1880, by Bishop Dwenger, at Notre Dame. He filled many important positions in the community to which he belongs, when being superior of the community house at Notre Dame, he was called to succeed Father Johannes as pastor of St. Mary's Church, at South Bend. He holds that position at the present time, since October 27, 1904.

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## THE REV. KILIAN SCHILL, C. PP. S.

He was born at Heuweiler, Archdiocese of Freiburg, Germany, July 8, 1854; came to this country, May 18, 1873; ordained priest, at Carthagenia, Ohio, June 8, 1882. He was the pastor of St. Peter's Church, at Winamac, from 1885 till 1887.

THE REV. A. SCHIPPERT.

He was a native of the kingdom of Wuertemburg, and a convert from lutheranism. He was the first resident pastor of SS. Peter and Paul's Church, at Huntington, from March 1857 till August 1858. He lived in a rented cottage on Cherry street. On account of ill health, he retired to Innsbruck, Tyrol, where, in a young ladies' academy, he filled the position of professor of the French language. While pastor of Huntington he also attended Nix Settlement and Roanoke as missions.

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THE REV. LAWRENCE J. SCHIRACK, C. PP. S.

He was born at New Corydon, Indiana, February 26, 1863; ordained priest, at Cincinnati, Ohio, March 17, 1889. He has been the pastor of St. Peter's Church, Winamac, since the end of January 1905.

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THE REV. VALENTINE MICHAEL SCHIRACK, C. PP. S.

He was born at St. Mary's Home, Jay county, Indiana, October 9, 1871; entered the Congregation of the Most Precious Blood, April 20, 1887; ordained priest, by Bishop Matz of Denver, Colorado, February 14, 1896. He was the pastor of St. Peter's Church at Winamac, from 1903 until November 15, 1904, on which date he was almost instantly killed as a consequence of his horse becoming frightened by a passing hand-car, throwing him from the buggy.

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THE REV. RAPHAEL SCHMAUS, C. PP. S.

He was born at Oberbaar, diocese of Augsburg, Germany, May 18, 1867; came to America, March 24, 1885; ordained priest, at Carthagen, Ohio, June 21, 1891. He was the pastor of Pulaski, from 1891 till 1893.

## THE REV. WILLIAM GEORGE SCHMIDT.

He was born at Lahr, in the province of Nassau, Germany, on February 5, 1852. Emigrating to this country in 1861, the family settled at Mineral Points, Wisconsin. Here he attended the parochial school, and then entered Calvary College, at Fond du Lac, Wisconsin. He then entered the St. Francis' Seminary at Milwaukee, where he studied three and one-half years: completing his theological studies at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest by Bishop Dwenger in the Cathedral at Fort Wayne, on December 19, 1874. He has had charge of St. Lawrence's Church at Muncie, since January 28, 1875. He is the dean of the Muncie district.

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## THE REV. PETER SCHMITT.

He was born on March 12, 1871, at Eschringen, Germany. He made his classical studies at Farbach, Lorain, and Pont-a-Moussen, France. His theological studies were made at the American College of Louvain, Belgium, where he was ordained priest, on June 29, 1897. On October 10th, of the same year, he was appointed the assistant at St. Joseph's Church, Mishawaka, where he remained until May 1899. He was pastor of St. Michael's Church, Summit, till July 1900, when he was acting pastor at Plymouth, during Rev. Charles Lemper's illness. In March 1901, he was appointed pastor at Arcola and Pierceton its mission, where he remained until September 13, 1905 since which date he has been the pastor of Covington and the mission Veedersburg.

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## THE REV. JOHN M. SCHMITZ.

He was born, January 10, 1876, in the diocese of Treves, Germany. He studied the classics at St. Joseph's College, Kirkwood, Missouri, philosophy and theology, at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest by Archbishop Elder, on June 16, 1899. His appointments have been: Assistant at Avilla, from July 2, 1899; assistant

at Muncie, from September 1899; pastor at Auburn and missions, since July 13, 1900. In 1906 Father Schmitz enjoyed a trip to Europe, having the privilege of an audience with Pope Pius X.

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THE REV. MATTHEW JACOB SCHMITZ.

He was born at Siegburg, Prussia, diocese of Cologne, on December 14, 1831; ordained priest, April 21, 1857; came to America February 21, 1867. He was the first resident pastor at Dyer, from April 1867 till July 1870. From here he also attended to Lottaville.

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THE REV. CONRAD SCHNEIDER, C. PP. S.

He was born at Wolfsbach, Archdiocese of Bamberg, Germany, November 8, 1846; came to this country, on July 6, 1869; ordained priest, at Cincinnati, Ohio, March 15, 1878. He visited Monterey some time between the years 1878 and 1888.

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THE REV. THEOBALD SCHOCH, C. PP. S.

He was born in Mercer county, Ohio, July 24, 1848; ordained priest, January 18, 1872. In the early part of 1876, he was the pastor of Pulaski; pastor of St. Peter's Church, Winamac, from the latter part of 1876 to 1880, also attending Monterey, as a mission.

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THE REV. GEORGE M. SCHRAMM.

He was born on Trinity Sunday, June 16, 1867, in Fort Wayne, Indiana. From his fifth to his thirteenth year, he attended St. Mary's school and for some time also the Brothers' school, at the Cathedral. Having completed his sixteenth year, he entered St. Lawrence's College at Mount Calvary, Wisconsin, where he remained for five years. In September

1888, he was admitted to Mount St. Mary's of the West, Cincinnati, where he was given a two years course in philosophy and three years in theology. He was ordained priest, on May 11, 1893, by Archbishop Elder. On June 8, of the same year, he was sent to Reynolds. At Francisville, one of the missions attached to Reynolds, was an epidemic of typhoid fever, and here he contracted the disease. He spent nearly nine months at St. Elisabeth's Hospital, at Lafayette. In the fall of 1896 Bishop Rademacher sent him as an assistant to Rev. John Bleckmann, at Michigan City. During the absence of the pastor from March 1897 to July of the same year, he had charge of St. Joseph's Church at Hammond. He then returned to Michigan City, when on October 1, 1897 Bishop Rademacher made him pastor of St. Peter's Church at Laporte, which position he still holds.

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THE REV. JOHN BAPTIST SCHROEDER, O. F. M.

He was born at Enochsburg, Indiana, October 9, 1852; ordained priest, at Detroit, Michigan, August 18, 1875. He was the pastor of St. Joseph's Church, Reynolds, in 1884. He attended to Remington, from 1881 to 1883. He died February 14, 1901.

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THE REV. ROCHUS SCHUELEY, C. PP. S.

He was born at Schutterthal, Baden, Archdiocese of Freiburg, Germany, on August 15, 1829; came to America, April 25, 1848; ordained priest, at New Riegel, Ohio, November 21, 1853. He was the pastor of Holy Trinity Church, in Jay county, from 1862 till 1864.

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THE REV. GAUDENTIUS SCHUSTER, O. F. M.

He was born November 21, 1871; entered the Order, August 15, 1889; ordained priest, July 25, 1896; assistant in Lafayette, from October 1896 to August 1897, at St. Boniface's Church.

## THE REV. COSMAS SEEBERGER, C. PP. S.

He was born at Frastanz, Vorarlberg, diocese of Brixen, March 14, 1840; came to America, December 20, 1866; ordained priest, at Cincinnati, Ohio, June 30, 1874. He was one of ten Fathers C. PP. S., who visited Monterey, from 1873 till 1888. He was the pastor of Pulaski in 1875, and again, from 1878 till 1880. He attended the mission, Portland, on two Sundays of every month, from January to December 1878. He was the resident pastor of Roanoke for eight months, from November 1880, visiting Nix Settlement every Sunday.

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## THE REV. AUGUSTINE SEIFERT, C. PP. S.

He was born at Tiffin, Ohio, April 28, 1857; ordained priest, at Cincinnati, Ohio, June 11, 1881. He attended Portland as a mission, on two Sundays of every month, from May to September 1882. At present he is the Rector of St. Joseph's College, near Rensselaer.

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## THE REV. LOUIS DE SEILLE.

He was a native of Belgium, a descendant of one of the oldest and wealthiest families of that Country, near Sleidinge. His missionary labors in Indiana date, from 1832 to 1837. His missions embraced portions of Indiana, Michigan and Illinois. To travel sixty or eighty miles to answer a sick call, was a common occurrence with him. Little is known as to particulars of his labors, but his death and its circumstances must be mentioned. He was visiting Pokegan, at a distance of about thirty-five miles from Notre Dame, for two weeks, when on leaving he told his dear Indians that they would not see him again. "I have a great journey to perform," he said to them, "pray for me and do not forget to say your beads for me".

Returning to Notre Dame, he sent messengers to Chicago and Logansport, a distance respectively of eighty-six and sixty-six miles, to have a priest come to attend him in his dying hour. After three days, the messenger returned without a priest. The house in which he lived was a log shanty divided into two parts, one of which served as a chapel, the other as a sleeping room. Father de Seille now requested to be carried into the adjoining chapel. Resting in the arms of his faithful Indians and having spent some time in prayer at the foot of the altar, he directed his attendant to vest him in surplice and stole. They raised him gently and supported the dying priest, who with trembling hand opened the tabernacle and drew forth the ciborium. Having uncovered it, he humbly and devoutly administered to himself the Holy Viaticum. After spending a long time in thanksgiving he was carried back to the adjoining room, where in less than a half an hour, invoking the sweet names of Jesus and Mary, with a calm smile on his countenance, he expired without a struggle. The poor Indians at Pokegan, impressed with what their Black Gown had told them, that they would not see him again, set out for Notre Dame. When they arrived Father de Seille was no more. For three days they stood in mourning around the bed of death. They refused to bury the dead priest and did so only when ordered by the authorities of the neighboring town. The body was interred in the little chapel, but it and the bodies of two other missionaries now rest in a vault beneath the sanctuary of the present magnificent church. A cross was erected on the spot where the log cabin stood with the following inscription: "Hic praesens locus semel et iterum sanctificatus est oblatione divini sacrificii etiam per quosdam antecessorum nostrorum. Scimus procerto quod venerabilis de Seille rem sacram haberet aliquando in hoc humili suo cubiculo. Ibi moriens propriis manibus se communicavit in absentia alius sacerdotis quem in vanum desiderabat. Ibi mortuus et sepultus piis amicis traditus est in humili capella quae postea labore et arte in hanc praesentem ecclesiam pulcherrimam mutata est ob quam causam haec loca quasi fundamenta Ecclesiae Nostrae Domini inservientia omni veneratione religiosa digna videntur." The memorial tablet in the wall of the church reads:

Hic Jacent  
REV. F. COINTET, C. S. C.  
Dilectus Deo Et Hominibus.  
Sublatus Die 19 Mensis Septembris, 1854,  
Aetatis Suae 37 Anno.  
REV. J. DESEILLE OBITUS A.D. 1836.  
REV. B. PETIT OBITUS A.D. 1838.  
Viri Pariter Quidem Mirabiles, Qui  
Paucis Diebus Expleverunt  
Tempora Multa  
R. I. P.

“Father de Seille is described as a man of grave and reserved manner. His long intercourse with the Indians imparted to him a tinge of their deep melancholy. His face, though youthful, bore the traces of suffering and the marks of years; abstinence was written on his brow, and his down-cast eye accorded with his meek profession.” The common belief of the Indians was that Father de Seille had the gift of prophecy: instancing the foretelling of his own death, also the fact, that the two wealthiest men in the neighborhood died penniless, as he said they would, and that a wooden cross erected by him was never touched by fire, although every thing about it was burnt two or three times, the Indians asserting that he foretold, it would never be destroyed by fire.

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THE REV. JULIUS SEIMETZ.

He was born in Michigan City, Indiana, on April 17, 1871. He studied the classics in St. Joseph's College, near Rensselaer, philosophy and theology, in Carthagena, Ohio, and in St. Francis' Seminary, of Wisconsin. He was ordained priest by Bishop Alerding, in the Cathedral of Fort Wayne, on the 21st day of June 1901. He was assistant in St. Charles' Church at Peru, from July 12, 1901 to June 30, 1905. He has been pastor at Reynolds with Medaryville and Francisville as missions, since July 4, 1905.

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THE REV. FELIX THOMAS SEROCZYNSKI.

The son of Thomas and Justina (Iwaszkiewicz) Seroczynski, was born on March 5, 1879 at Warsaw, Indiana. The



family moved to Fort Wayne, in April 1893. In the same year, Felix entered St. Joseph's College, near Rensselaer. He was sent to Mount St. Mary's Seminary at Cincinnati, in 1899, and having finished his philosophical and theological studies, he was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on June 18, 1904. His first appointments were to supply the pastors of St. Stanislaus' Church at East Chicago and North Judson, two months each. He was assistant at St. Mary's, Lafayette, for about one month, when he was appointed pastor at North Judson, on November 25, 1905. He was transferred to St. Adalbert's Church, at Hammond, on June 8, 1907.

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#### THE REV. MARTIN SHERER.

He was born at Pfaffenhofen, diocese of Augsburg, Germany, July 28, 1830; came to America, December 22, 1854; ordained priest at Lafayette, Indiana, October 24, 1858. He was the pastor of St. Joseph's Church, Laporte, for a period of about nine years. From here he paid frequent visits to Michigan City, continuing to attend the Germans here until the arrival of Rev. George Steiner. In 1859, he organized St. Martin's Congregation at Schimmels. His name appears on the baptismal records of Klaasville, February 26, 1867. During the absence of Rev. B. Rachor, he and other priests attended St. John, from October 1866 till November 1868. Later he was a priest of the Archdiocese of St. Louis, where he died.

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#### THE REV. RICHARD SHORTIS, C. S. C.

He was born at St. Nicholas, Ireland, March 21, 1815; received the habit, July 13, 1849; profession, March 19, 1850. He visited Laporte after the year 1840. He also visited Michigan City, from 1847 to 1852. He died September 14, 1887, and is buried at Notre Dame.

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#### THE REV. DOMINIC SHUNK, C. PP. S.

He was born at Canal Fulton, Ohio, November 26, 1855; ordained priest at Cincinnati, Ohio, June 11, 1881. He was

the organizer of the parish of the Most Precious Blood at Wanatah, being the pastor from June 1887 to February 1897. From Wanatah he attended as missions: Schimmels, San Pierre, Walkerton, Westville, Hamlet, Wheatfield, North Judson and Kouts, and the station Knox. He attended Schimmels, residing at San Pierre, from July 1885 to 1888, and residing at Wanatah, from 1888 to February 1897.

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#### THE REV. FRANCIS J. SIEGELACK.

He was born at Duesseldorf, Prussia, diocese of Cologne, on November 23, 1833; came to America, July 26, 1863; ordained priest, October 6, 1865. He was the pastor of Plymouth, from 1866 to 1869; the first resident pastor of St. Martin's Church, Hanover Centre, from 1869 to 1873, attending also Klaasville as a mission. At present he is the pastor of St. Mary Magdalene's Church, New York City.

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#### THE REV. SIMON SIEGRIST.

He was born at Stottsheim, diocese of Strassburg, Germany, on February 13, 1822, and emigrated to the United States, on June 19, 1847. He was ordained priest, August 29, of the same year. He was pastor of St. Mary's Church, Indianapolis, from January 21, 1858, till his death October 28, 1873. While at Indianapolis, he attended Kokomo as a mission for a time. As far as can be ascertained, he was the first priest who celebrated Mass in Tipton county.

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#### THE REV. JULIAN SKRZYPINSKI.

He was born at Rogozno, Province Posen, Germany, on January 9, 1881. He attended the schools of his native place. His classical studies were begun in his native town and finished at St. Lawrence's College, Mount Calvary, Wisconsin. His philosophical and theological studies were begun and completed at Mount St. Mary's Seminary, Cedar Point, Ohio.

He received tonsure and the first two Minor Orders in June, 1905; the other two Minor Orders in June, 1906; Subdeaconship on March 15, and Deaconship on March 16, 1907: all at the Seminary. He was ordained priest by Bishop Alerding, in the Cathedral at Fort Wayne, on May 22, 1907. His first appointment was acting pastor of St. Stanislaus' Church, at East Chicago, during the absence of Father Bolka.

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THE REV. WILLIBALD SLIEMERS, C. PP. S.

He was born at Minster, Ohio, April 20, 1860; ordained priest, at Carthage, Ohio, March 17, 1889. He was the pastor of Pulaski, from 1894 to 1896.

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THE REV. BRUNO SOENGEN.

He was born in Mentz, Germany, on August 8, 1856. He made his studies in Mentz, Innsbruck and Rome. He was ordained priest by Bishop Haller, the Co-adjutor of Trent, on February 9, 1879. He was a member of the Capuchin Order, until 1894, and came to Fort Wayne, July 18, 1895. He was appointed as follows: Assistant at SS. Peter and Paul's Church, Huntington, till December 9, 1895; pastor of St. Catharine's Church, in Nix Settlement, Whitley county, with Roanoke, Huntington county, as a mission, until July 1, 1905, when he resigned and made a trip to Europe; assistant at St. Joseph's Church and chaplain at St. Margaret's Hospital, at Hammond, since November 15, 1905.

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THE REV. DANIEL J. SPILLARD, C. S. C.

He was born in Cork, Ireland, November 8, 1839. He came to the United States in 1845. He spent some time in Rochester, New York, and in Elgin, Illinois, when in 1864 he graduated at Notre Dame University. He joined the Congregation of the Holy Cross the same year and was ordained priest in 1868. He was prefect of discipline at Notre Dame,

until he became pastor of St. Patrick's Church at South Bend, where he continued from March 1871 until April 1874. He is at present the President of the Holy Cross College at New Orleans.

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THE REV. ANTHONY STACHOWIAK.

He was born in Daszewsice, Archdiocese of Posen, Germany on May 5, 1878. He studied the classics in SS. Cyrillus and Methodius' Seminary at Detroit, Michigan; philosophy and theology in Mount St. Mary's Seminary, Cincinnati. He was ordained priest in the Cathedral at Fort Wayne, by Bishop Alerding, on May 24, 1902. He was the assistant at St. Stanislaus' Church, Michigan City, from the time of his ordination till June 22, 1906, since which time he is the pastor of St. John Cantius' Church at Indiana Harbor.

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THE REV. GUIDO STALLO, O. F. M.

He was born April 7, 1856; entered the Order, August 19, 1873; ordained priest, November 7, 1879; attended Remington, from 1879 to 1881; assistant at St. Boniface's Church, Lafayette, from August 1893 to September 1894.

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THE REV. JOHN B. STEGER.

He was born in Obernoebling, Bavaria, in the diocese of Regensburg, Germany, on June 13, 1875. He studied the classics in Mount Calvary, Wisconsin, philosophy in Bozen, in Tyrol, and in St. Viator's, Bourbonnais, Illinois, and theology in St. Meinrad's Seminary. He was ordained priest by Bishop Alerding, in the Cathedral, at Fort Wayne, on June 17, 1905. Having returned from a visit to his parents in his native country, he was appointed assistant at Decatur, on August 24, 1905. He is the assistant at Kokomo, since September 18, 1906.

## THE REV. GEORGE STEINER.

He was born in New Ulm, Bavaria, diocese of Augsburg, on April 11, 1836; came to America in September 1854; ordained priest, September 4, 1860. He was pastor of St. Mary's Church, Michigan City, from September 1860 till September 21, 1864; pastor of St. Michael's Church, Plymouth, from 1864 to 1866, attending also Monterey as a mission; pastor of St. Patrick's Church, Lagro, from September 1, 1866 till August 1, 1868. During the time, from September 25th, until December 22, 1866, he went on a collecting tour for the orphan asylums. While pastor at Michigan City, he attended Hammond at different times and from Lagro, he visited Wabash as a station. On August 1, 1868, he was appointed pastor of SS. Peter and Paul's Church, Huntington, where he labored with great zeal and success. Owing to ill health, he spent the winter of 1876 to 1877, in Florida, and the spring and summer of 1877, in Minnesota, to regain his health. But Providence determined otherwise, for he was obliged to resign his pastoral charge, in January 1880, when with his faithful friend, Rev. Julius Becks, he went to Albuquerque, New Mexico, where he died peacefully, on June 1st, of the same year. His remains rest in the cemetery at Albuquerque.

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## THE REV. CLEMENT STEINKAMP, O. F. M.

A son of Henry and Catharine (Taben) Steinkamp, was born on March 22, 1842 at Meppen, Province of Hanover, Prussia; he emigrated to America, arriving on the 26th of March, 1865. He attended the Gymnasium of his native place, where he made his classical course. He entered the Order of St. Francis in 1866, and was ordained priest at Louisville, Kentucky, on June 6, 1869. He attended to St. Joseph's Church at Reynolds, from 1885 to 1887. He is the chaplain of St. Elisabeth's Hospital at Lafayette, filling this position since 1900.

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## THE RIGHT REV. MGR. JOSEPH ANDREW STEPHAN.

He was born at Gissigheim, Baden, Archdiocese of Freiburg, on November 22, 1822; came to America in May 1847;

ordained priest, at Cincinnati, Ohio, March 19, 1849. In 1856, residing at San Pierre, he celebrated Mass in the home of Michael Vogel at Reynolds; from 1858 to 1859, he visited Delphi, a station, from Rensselaer; in 1860, he attended Oxford, Earl Park, St. Anthony's, and Kentland, till April 1870; in 1875, residing at San Pierre, he attended St. Martin's Church, at Schimmels, and procured a donation of land for the church at Wanatah. He died on September 12, 1901, at Washington, D. C., where he is buried.

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THE REV. THEODORE STEPHAN, O. F. M.

He was born in Cincinnati, Ohio, March 23, 1862 and was ordained priest, February 28, 1885. He was appointed the second pastor of St. Lawrence's Church, at Lafayette, on November 8, 1896, but owing to ill health was obliged to resign after a few weeks.

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THE REV. CHARLES VINCENT STETTER, D.D.

He was born in Milwaukee, Wisconsin, on February 22, 1859. He made his classical studies at the Canisius' College of Buffalo, New York, at St. Nazianz, Wisconsin, and St. Lawrence's College, Mount Calvary, Wisconsin. He made his philosophical and theological studies in St. Francis' Seminary, Milwaukee, Wisconsin, and in Rome, Italy, where he was ordained priest by Cardinal Monaco La Vallette, on March 24, 1883. The degree, Ph. D., was conferred on him by the Roman Academy of St. Thomas, and the degree, D.D., by the College of the Propaganda. His appointments were the following: Pastor of St. Joseph's Church, at Dyer, from August 23, 1883 till July 29, 1888; pastor of SS. Peter and Paul's Church, Lottaville, and the mission Hobart, from July 29, 1888 till August 23, 1902; pastor of St. Bridget's Church, Hobart, from August 23, 1902 till February 13, 1903; pastor of St. Joseph's Church, Kentland, since February 13, 1903.

## THE REV. CHARLES STEURER.

He was born at Glotterthal, Archdiocese of Freiburg, Germany, September 27, 1845; ordained priest, at St. Peter, Black Forests, July 24, 1870; came to America, June 24, 1875. He was the resident pastor at Dyer, from August 4, 1875 till January 30, 1878. In June 1881, he succeeded the Rev. William Berg, as pastor of St. Martin's Church, Hanover Centre. At present he is in charge of a parish in the diocese of Peoria, Illinois.

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## THE REV. NICHOLAS J. STOFFEL, C. S. C.

He was born at Holzen, diocese of Luxemburg, on October 20, 1854; came to America in 1874; ordained priest, at Notre Dame, October 12, 1878. He was the pastor of St. Joseph's Church, South Bend, from August 1889 until the time of his death, March 20, 1902.

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## THE REV. ANTHONY J. STRUEDER.

He was the pastor of Marion, from 1883 till September 1884; resident pastor at Dunnington, from the summer of 1884 till May 15, 1888; resident pastor of St. Anthony's, in Benton county, from May 1888 till August 1891, attending also Goodland as a mission; resident pastor at Portland, from October 1891 till October 25, 1894, the date of his death. He is buried at Milwaukee, Wisconsin.

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## THE REV. CHARLES L. STUER.

He was born at St. Gilles, diocese of Ghent, on September 11, 1876. He studied the classics at Renaise, philosophy at St. Nicholas, theology at Ghent, and was ordained priest by Bishop Stillemans of Ghent, on June 9, 1900. He emigrated to America, and arrived in Mishawaka, on September 29, 1902 and was appointed assistant priest at St. Joseph's Church, of that city, until March 1903, when St. Bavo's Congregation was organized for the Belgians and he was appointed its pastor.

THE REV. WILLIAM D. SULLIVAN.

He was born at Lafayette, Indiana, on August 16, 1876. He studied the classics in St. Joseph's College, near Rensselaer, philosophy and theology in Mount St. Mary's Seminary, at Cincinnati. He was ordained priest by Bishop Alerding on May 24, 1902, in the Cathedral at Fort Wayne. His first appointment was that of assistant at the Cathedral.

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THE REV. FRANCIS X. SZULAK, S. J.

He was born at Netschiz, Austria, diocese of Olmetz, December 17, 1825; ordained priest, September 20, 1851; came to this country August 16, 1865. He visited the Polish Catholics at Otis and the surrounding country, from Chicago, in the early sixties. When a station, from 1870 to 1884, Terre Coupee was visited occasionally by him, celebrating Mass in the woods and in log cabins. He is still at Chicago, giving missions to the Poles and Bohemians in the vicinity of Chicago.

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THE REV. CHARLES THIELE.

He was born on June 22, 1863, at Leer, Oestfriesland, Hanover, Germany. Three years old, he came with his parents to America, the family locating in Baltimore, Maryland. A few years later they moved to Goshen, Indiana. Here he spent his boy-hood days and received his early education. In 1879, he entered on his classical course at the University of Notre Dame, after which he was sent to St. Francis' Seminary, Milwaukee, Wisconsin, for his philosophical and theological studies. He was ordained priest by Bishop Dwenger in the Cathedral at Fort Wayne, on June 29, 1888. He was appointed pastor of Monterey, remaining, from July 1, 1888 till August 1898, attending also the missions, Rochester, Kouts and Culver. He was transferred to the pastorate of Sacred Heart Church, Whiting, from August 1898 till June 7, 1905, when he was named the irremovable rector of St. Peter's Church at Fort Wayne.



## THE REV. JOHN M. TOOHEY, C. S. C.

He was born at Birr, Kings County, Ireland, October 31, 1840; received the habit, August 15, 1856; profession, August 15, 1864; ordained priest, September 8, 1864. He was pastor at St. Vincent, Allen county, from 1890 to 1895. He died, February 13, 1905, at Austin, Texas, where he is buried.

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## THE REV. THOMAS TRAVERS.

He was born at Fort Wayne, Indiana, on May 19, 1880, studied the classics at St. Joseph's College at Rensselaer, philosophy at St. Paul's Seminary, Minnesota, and theology at St. Bernard's Seminary at Rochester, New York. He was ordained priest by Bishop Alerding in the Cathedral at Fort Wayne, on June 18, 1904. He was assistant at St. Vincent de Paul's Church in Logansport, from July 2, 1904 till December 7, 1905. He has been the pastor at Fairmount with Matthews for a station, since December 7, 1905.

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## THE REV. JOHN TREMMEL.

He was born in Fort Wayne, August 29, 1866, a son of John and Josephine (Kelliger) Tremmel, natives of Germany and Switzerland, respectively. He attended the parochial schools of his native city, and in the fall of 1881, he entered St. Lawrence's College, Mount Calvary, Wisconsin, where he studied the classics. Having completed his classical studies, he made his philosophical and theological course at St. Francis' Seminary, Milwaukee, and Mount St. Mary's Seminary, Cincinnati, respectively. He was ordained priest by Archbishop Elder, on June 13, 1890. His first appointment was assistant at St. Joseph's Church, Hammond. He had charge of St. Patrick's Congregation at Lagro, from July to August 1891, when he was appointed pastor of Covington, with Veedersburg, as a mission. On September 1, 1905 he assumed charge of St. Michael's Church at Plymouth, his present pastorate.

THE REV. PAULINUS TROST, C. PP. S.

He was born at Urach, Black Forests, Archdiocese of Freiburg, Germany, May 12, 1856; came to America, October 15, 1876; ordained priest, May 28, 1885. He attended Portland as a mission, from March to July 1904.

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THE REV. JOSEPH UPHAUS, C. PP. S.

He was born at Glandorf, Ohio, October 1, 1844; ordained priest at Carthagen, Ohio, January 17, 1873. He was the pastor of Holy Trinity Church, in Jay county, from 1878 till 1888; pastor of St. Peter's Church, Winamac, from 1897 till the fall of 1898.

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THE REV. THOMAS VAGNIER, C. S. C.

He was born near Fort Wayne, on March 22, 1839; made his profession, February 2, 1862; ordained priest, June 10, 1867. He was pastor of St. Joseph's Church, South Bend, from July 1st, to August 1880. He was the first resident pastor at Earl Park, from 1887 till August 1895.

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THE REV. THEODORE VANDERPOEL.

He was born at Amsterdam, Holland, diocese of Harlem, in the year 1831. Having emigrated to the United States in 1848, he was ordained priest, on November 7, 1852. His name appears on the baptismal records of the Cathedral at Fort Wayne on March 31, 1859. He was the first resident priest at Arcola, arriving there and celebrating Mass on Christmas day 1867. While pastor at Arcola he also attended Nix Settlement and Roanoke as missions.

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THE REV. FELIX VENIARD, C. S. C.

He was born in France, being a priest for forty-two years, and a member of the Congregation of the Holy Cross for forty-

four years. He was the pastor of St. Joseph's Church at South Bend, from September 1877 till July 1, 1880. He was the resident pastor of St. Louis' Church at Besancon, from 1880 till his death on May 27, 1893.

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THE REV. RAYMOND VERNIMONT, C. PP. S.

He was born at Beerwick, Ohio, October 15, 1856; ordained priest at Cincinnati, Ohio, May 30, 1885. He was the pastor of the Most Precious Blood Church at Wanatah, from September 22, 1897 till September 8, 1898, having charge also of the missions Schimmels, Walkerton and Hamlet.

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THE REV. GABRIEL VOLKERT.

He was born at Heckfeld, Baden, Archdiocese of Freiburg, Germany, on May 17, 1833; came to America, August 25, 1859; ordained priest, January 26, 1861. He appears to have been, for a time at least, assistant to Rev. Martin Sherer, pastor at Laporte, and attended from Laporte, St. Martin's Church at Schimmels. While pastor at Plymouth, from 1862 to 1864, he also attended Monterey. He became later a priest of the diocese of Albany, New York.

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THE REV. FREDERICK VON SCHWEDLER.

He was born in Westphalia, Germany, February 12, 1841, the son of Theodore and Gertrude (von Hannes) von Schwedler. He studied the classics in the Gymnasium at Munster; philosophy and theology, four years at Innsbruck, Austria, one year in Louvain, Belgium, and one year in Rome, Italy. He was ordained priest by Bishop Luers at Fort Wayne, on August 18, 1869. His appointments were: Temporary charge of St. Paul's Church, Fort Wayne; temporary charge of St. Joseph's Church, Logansport; assistant at St. Mary's Church, Fort Wayne, for five months; pastor of the same church for seven months; temporary charge of Union City, from 1871

to 1872, attending also Dunkirk as a mission; pastor of Decatur, from 1872 to 1877. In 1877, he left the diocese of Fort Wayne and went to the diocese of Peoria, where he was pastor of Gilman, Illinois, and then for thirteen years, pastor of St. Boniface's Church, Peoria. In 1892, he returned to the diocese of Fort Wayne and had charge of St. Anthony's, in Benton county, attending Goodland as a mission; pastor of Monroeville; pastor of Chesterton, from February 1898 till May 1899; pastor of Attica, since May 1899.

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THE REV. JOHN C. WAKEFER.

He was born at Crawfordsville, Indiana, March 8, 1876. He attended the parochial schools of his native place. At the age of fifteen he entered the University of Notre Dame, where he remained four years, completing his classical studies at St. Joseph's College, near Rensselaer. He was accepted by Bishop Rademacher for the diocese of Fort Wayne, August 1897. At Mount St. Mary's Seminary, he entered and completed his course in philosophy and theology and was ordained priest at the Cathedral, Fort Wayne, by Bishop Alerding, on June 21, 1901. His first appointment was that of assistant at St. Mary's Church, in Lafayette, where he remained until his appointment of pastor at Dunkirk, on September 7, 1902. He holds that position at the present time. He also attends to Red Key and Albany as missions.

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THE REV. ROBERT WALLACE, C S. C.

He was born at Lourglin, Ireland, April 2, 1824; received the habit, January 17, 1851; profession, August 15, 1853; ordained priest, by Bishop Van de Velde, at Notre Dame, August 18, 1853. He was the resident pastor at Laporte succeeding Father Rooney.

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THE REV. EDWARD P. WALTERS.

He was born in Jersey City, New Jersey, March 10, 1839. He made his studies at St. Mary's College, Perry county,

Missouri, and at St. Vincent's, Cape Girardo, the same State. He was adopted into the diocese of Fort Wayne and ordained priest, by Bishop Luers, on May 15, 1864. The Bishop made him his secretary and assistant priest at the Cathedral. In January 1868, he was appointed the pastor of St. Bernard's Church, Crawfordsville, where he labored with much success. On May 16, 1878, he was appointed pastor of St. Vincent's Church, Logansport, where he remained until June 16, 1883, when he was made pastor of St. Mary's Church, Lafayette. In 1886, he accompanied Bishop Dwenger, as his theologian, to the Third Plenary Council of Baltimore. Father Walters urged that St. Ann's Parish be made an independent one. On January 1, 1887, he was made irremovable rector. He was a member of the Diocesan School Board. He died on June 12, 1894, at Lafayette, where his remains rest.

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#### THE REV. PETER J. WEBER.

He was born in New York City, on May 13, 1868. His father having died, his mother took him at the age of four years to Europe, where he received his common school education in Hussia, Baden, and his classical education and philosophy in St. Nicholas, Belgium, and theology in the American College of Louvain. He was ordained priest by the Bishop of Malines, Belgium, on January 6, 1891. After his ordination, he was stationed at Klaasville, with Lowell for a mission, from April 27, 1891 till August 1, 1895, when he received his present appointment, pastor of St. John the Baptist's Church in Earl Park.

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#### THE REV. UBALDUS WEBERSINKE, O. F. M.

He was born, May 13, 1837; entered the Order, August 30, 1856; ordained priest, June 2, 1860; pastor in Lafayette, from August 1890 to July 1892, at St. Boniface's Church.

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#### THE REV. M. P. WEHRLE.

He was born at Cologne, on March 13, 1829; came to America in 1855; ordained priest, July 31, 1858. Residing at

Turkey Creek, he attended Dyer as a station up to 1865. While pastor at St. John, from 1865 to 1868, he attended Klaasville as a mission. He succeeded the Rev. F. X. Nigh in visiting Hanover Centre, residing at Crown Point, being the first resident pastor, from 1865 to November 1868. While on a visit to his native country, he died on the train.

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THE REV. JUSTINE WELK, O. F. M.

He was born at Cincinnati, Ohio, on August 26, 1875; received his elementary education at St. Francis' parochial school of the same city; made his classics at St. Francis' Gymnasium, Cincinnati, Ohio; entered the Order, August 15, 1891; ordained priest by Bishop Chatard, at Indianapolis, August 12, 1898. He has been assistant at St. Boniface's Church, Lafayette, since August 18, 1906.

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THE REV. PETER A. WELLING, O. F. M.

He was born at Oldenburg, Indiana, May 11, 1857; ordained priest at Louisville, Kentucky, December 28, 1885. He attended St. Joseph's Church at Reynolds, sometime between the years 1886 and 1888. He visited the station Frankfort, from Lafayette in 1890 till August.

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THE REV. JOHN E. WELLINGHOFF, O. F. M.

He was born at Hamilton, Ohio, November 28, 1854; ordained priest at Cincinnati, Ohio, December 22, 1877. He it appears, attended Remington every two weeks, from 1876 to 1879.

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THE REV. JOHN WEMHOFF.

He was born in Munster, Germany, on October 11, 1837. He came to America in 1858 and made his home with his uncle,

Bernard Wemhoff. He was ordained priest by Bishop Luers, March 23, 1862. He celebrated his first Mass in St. Boniface's Church, Lafayette, Indiana. He was Rev. Joseph Stephan's assistant for one year and a half in different portions of the diocese. In 1863, he was transferred to Avilla and remained there for one year and a half, attending Ege as a mission. On December 1, 1865, he became pastor of St. Mary's Church, Decatur, having charge also of Hesse Cassel in 1868. In 1872 he was made pastor of St. Peter's Church, Fort Wayne, where he labored faithfully till 1880, when on December 1st, of that year, after a lingering illness, he breathed his last, at the age of forty-three years and one month. His remains rest in the cemetery at Fort Wayne.

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#### THE REV. AEMILIAN WENDEL, O. S. B.

He was born at Aesgenrieth, Bavaria, October 22, 1832; came to America, February 16, 1849; ordained priest at Covington, Kentucky, January 6, 1859. He was either the resident or the visiting pastor of Lottaville, predecessor of Rev. Joseph Flach.

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#### THE REV. JAMES WERDEIN.

He was the first resident pastor at Remington, from 1883 to May 1886; pastor of Arcola, from 1887 for about four years. He died at Benton, Montana, on March 17, 1899, and is buried at the same place.

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#### THE REV. EDWARD WERLING.

He was born at Tiffin, Ohio, on April 12, 1877. He completed his classical studies at St. Joseph's College, near Rensselaer, Indiana. He made his philosophical and theological studies at Mount St. Mary's Seminary, Cedar Point, Ohio, in May 1907. He received tonsure in June, 1904; the two first Minors in June, 1905; the two last Minors in June, 1906; Sub-

deaconship March 15th, Deaconship March 16, 1907, at the Seminary. He was ordained priest by Bishop Alerding in the Cathedral at Fort Wayne, on May 22, 1907. His first appointment was assistant at St. Joseph's Church, Mishawaka, on June 8, 1907.

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THE REV. JOSEPH WEUTZ.

He was born at Lastrup, Oldenburg, diocese of Munster, September 19, 1832; came to America, October 24, 1854; ordained priest, March 25, 1855. At the time of the separation of the diocese of Fort Wayne from that of Vincennes, in 1857, he was appointed pastor of St. Mary's Church, Fort Wayne. He resigned in 1872 and retired to Gratz, Austria, where he spent the last years of his life.

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THE REV. FREDERICK C. WIECHMANN.

He was born at Washington, D. C., on January 3, 1846. He made his studies in the seminaries at Philadelphia, Cleveland and Cincinnati. He was ordained priest by Bishop Luers, on September 8, 1870, at Fort Wayne. His appointments were the following: Assistant at St. Mary's Church, Fort Wayne, one month; assistant at St. Charles' Church, Peru, from 1870 till 1871; first resident pastor of Wabash, from February 1871 till October 1879; pastor of Warsaw till 1884; pastor of Anderson, from August 1884 till May 1891; pastor of Grass Creek, from October 1891 till the fall of 1893; pastor of Gas City and the Soldiers' Home, from 1893 till the time of his death, December 15, 1905. Rochester, Elwood, Bunker Hill, Miami, Cicero, Marion, North Manchester, Pierceton, Noblesville, Lucerne and Fairmount were missions attended by him at different times. His remains rest in the cemetery at Anderson.

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THE REV. BERNARD WIEDAU.

He was born at Coesfeld, in the diocese of Munster, Germany, on September 19, 1840. He spent nine years in the



Gymnasium of Coesfeld, and three years at the Munster University, and two years at the American Seminary, in Louvain, Belgium. He was ordained a priest at Malines, Belgium, for the diocese of Fort Wayne, on July 25, 1868. His appointments were: Assistant at St. Vincent's Church, Logansport, till April 1869; pastor of Winamac, from April 1869 till September 1870; assistant at St. Vincent's Church, Logansport, till March, 1871; pastor pro tem. of St. Joseph's Church, Logansport, till January 1872; pastor at Dyer, from January till December 1872; pastor of Pulaski and Indian Creek, from the close of 1872 till 1873; pastor of Winamac, till the summer of 1873. While pastor of Winamac, he attended Monterey as a mission. Pastor of St. John Baptist's Church, New Haven, since July 1873. Father Wiedau is a Diocesan Consultor and Synodal Examiner.

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#### THE REV. HERMAN THEODORE WILKEN.

He was born at Soegel, in the former kingdom of Hanover, on October 19, 1844. He emigrated to the United States in the beginning of September 1860, landed at Baltimore, Maryland, in the middle of October, and soon after arrived in Cincinnati, Ohio. He was a chairmaker by trade, which he followed until July 1864, when he enlisted in the United States Army as a carpenter and as such spent a few months in Nashville, Tennessee. Returning home, he made up his mind to study for the priesthood and took private lessons from Fathers Topmoeller and Stehle. He entered the St. Xavier's College, on Sycamore street, Cincinnati, and graduated from there in 1870. His studies were continued in Mount St. Mary's Seminary, Cincinnati, until he was ordained priest by Archbishop Purcell, on November 9, 1872. He arrived in Fort Wayne on November 20, 1872. His first Sunday on duty was at New Haven, where the pastor was very sick. From November 1872 till July 20, 1880, he was pastor of Arcola, with the missions: Monroeville, Bluffton, Hartford City, Montpelier and Brees Settlement. He has been pastor of St. Mary's Church, Decatur, since July 20, 1880. He is an irremovable rector and a member of the Diocesan Building Committee. Having been pastor of

St. Mary's Church for twenty-five years, the Silver Jubilee of his pastorate was celebrated with becoming solemnity by his parishoners and friends, on July 20, 1905.

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THE REV. IGNATIUS M. WILKENS, O. F. M.

He was born February 15, 1856; entered the Order, September 17, 1871; ordained priest, December 21, 1878; in Lafayette at St. Boniface's Church, from August 1888 to September 1890 and again, from 1891 to December 1892. From August 1891 to July 1892, he also visited the station Frankfort.

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THE REV. WILIBALD WILLI, C. PP. S.

He was born in 1820, at Ems, Switzerland; came to this country in December 1850; ordained priest, by Bishop Rappe of Cleveland, at Tiffin, Ohio, January 27, 1851; entered the Congregation of the Most Precious Blood in Switzerland. He was the founder of the mission house, convent and parish of Holy Trinity, Jay county, in 1853. He died December 15, 1854 and is buried at St. Mary's Home.

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THE REV. THEOPISTUS WITTMER, C. PP. S.

He was born at Erlinsbach, diocese of Basle, July 9, 1848; came to America, March 19, 1861; ordained priest at Cincinnati, Ohio, January 25, 1872. He was the pastor of St. Peter's Church, at Winamac, from 1873 to 1876.

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THE REV. WILLIAM WOESTE.

He was born at Loeningen, Oldenburg, diocese of Munster, Germany, in 1836; came to America, October 21, 1863; ordained priest, July 22, 1864. He attended Hesse Cassel and Sheldon, from 1866 till 1872. From the records, it appears, that he was the first resident pastor of Roanoke with Nix Settlement as a

mission, from 1870 to November 19, 1880. He resided in a private house at Roanoke and visited Nix Settlement twice a month.

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THE REV. EMANUEL JOSEPH WROBEL.

He was born on December 25, 1866, at Blottnitz, Salesia, diocese of Breslau, Germany. His studies were made at St. Francis' Seminary, Wisconsin, where he was ordained priest by Bishop Richter of Grand Rapids, Michigan, on June 22, 1890. He was assistant priest at St. Mary's Church, Michigan City, from July 1890 to January 15, 1891, when he was appointed pastor of St. Stanislaus' Church, of the same city, a newly organized congregation. Father Wrobel is a member of the Diocesan School Board.

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THE REV. RICHARD WURTH, O. F. M.

He was born in Cincinnati, Ohio, on August 13, 1869, and received the habit of St. Francis, in Oldenburg, Indiana, on August 15, 1887. He was ordained priest, July 15, 1894. From August 16, 1894 till December 23, 1896, he was assistant priest at St. George's Church in Corryville, Cincinnati, Ohio. On the latter date he was appointed pastor of St. Lawrence's Church at Lafayette, which position he still holds.

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THE REV. SIMON M. YENN.

He was born at South Bend, Indiana, on August 23, 1863. He made his classical course in the Canisius' College at Buffalo, New York. He began and completed his philosophical and theological course at the Propaganda in Rome, Italy. He was ordained priest in Rome by Archbishop Lenti, on April 20, 1889. He was pastor of Goshen, from August 1, 1889, till February 1, 1900. Pastor of Arcola and the mission Pierceton, from February 1, 1900 till March 1, 1901. Pastor of Plymouth, from March 1, 1901 till July 1, 1905. Chancellor of the diocese of Fort Wayne since July 1, 1905. He is also the Secretary of the Bishop's Council, of the Matrimonial Court and the Diocesan Director of Gregorian Chant.

## THE REV. AUGUST YOUNG.

He was born in Schleithal, Alsace, diocese of Strassburg, Germany, March 29, 1842. He made his classical studies in Strassburg and in Carthagen, Ohio, and his philosophical and theological course at St. Vincent's, Pennsylvania. He was ordained priest, on January 1, 1868, at Tiffin, Ohio, by Bishop Rappe of Cleveland. He came to the diocese of Fort Wayne, on March 19, 1868. His appointments were the following: Assistant at Huntington till August 1869; Rensselaer Orphan Asylum till October 1871; assistant at St. Mary's Church, Fort Wayne, till August 5, 1872; pastor of Auburn and missions till November 1886; pastor at Garrett, since November 1886. He attended Remington while residing at Rensselaer.

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## THE REV. GREGORY ZERN.

He was born, October 13, 1869, near Sheldon, Indiana. He studied the classics at Mount Calvary, Wisconsin, philosophy and theology at Mount St. Mary's Seminary, Cincinnati, Ohio. He was ordained priest at Fort Wayne, by Bishop Rademacher, on June 21, 1895. His appointments were: Assistant at St. Mary's Church, Michigan City, fifteen months; pastor of Kewanna and Lucerne, from September 1896 till August 1898; pastor of Monterey and Kouts, attending also the missions, Rochester and Culver, from August 1898 to October 1900; pastor of St. Anthony's and mission, from October 1, 1900 till October 2, 1903; pastor of Goodland and Morocco, from October 1903 till August 27, 1905, on which date he died in St. Joseph's Hospital, Logansport. His remains were interred in the cemetery at Fort Wayne.

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## THE REV. OTTO ZIEGLER, O. F. M.

He was born, September 6, 1868; entered the Order, August 30, 1885; ordained priest, December 17, 1892; assistant in Lafayette, from January 1893 to August 1894, at St. Boniface's Church.

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## THE REV. IGNATIUS F. ZIRCHER.

He was born at Schirrheim, diocese of Strassburg, Germany, on July 31, 1875. He studied the classics in St. Joseph's College, near Rensselaer, philosophy and theology in Mount St. Mary's Seminary, Cincinnati, Ohio, and was ordained priest, by Bishop Alerding, in the Cathedral at Fort Wayne, on May 24, 1902. His appointments were: Assistant at SS. Peter and Paul's Church, Huntington, from June 1902 to April 1905; assistant at Garrett; assistant at Besancon; pastor of SS. Peter and Paul's Church, Goodland, with Morocco as a mission, since October 10, 1905.

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## THE REV. BEATUS ZISWYLER, C. PP. S.

He was born in 1844; came to this country in 1868; ordained priest in 1873. He was the pastor of Pulaski, from 1873 to 1874; pastor of Monterey to 1875.

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## THE REV. ANTHONY ZUBOWICZ, C. S. C.

He is a native of Poland and was born in 1860. He was educated in his native country, commencing his classical education and in 1883 emigrated to America. His classical, philosophical and theological studies were completed at Notre Dame. He was ordained priest by Bishop Richter of Grand Rapids, on December 19, 1890. He was appointed assistant priest at St. Hedwig's Church, South Bend, where he remained until September 11, 1898. He was the first pastor of St. Casimir's Church at South Bend, until April 11, 1899, when he resigned. But he was reappointed and again took charge of St. Casimir's Church, which position he has held since June 13, 1902.

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## THE REV. MATTHIAS ZUMBUELTE.

Son of Anthony and Elizabeth (Oelinghoff) Zumbuelte, was born in Nottuln, diocese of Munster, Westphalia, Germany, on February 19, 1839. Having completed his parochial school education in his native city, he entered the Gymnasium

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at Coesfeld, where he made his classical studies. In 1861 he went to Munster, where he made the study of philosophy and two years of theology at the Academy. Bishop Luers, returning from his visit to Rome, met young Zumbuelte and granted him his wish of pursuing his studies in theology at the American University of Louvain, Belgium. He remained here for two years and was ordained priest by Cardinal Engelbert Sterkx, Archbishop of Malines, Belgium, on May 26, 1866. He emigrated to America, in October of the same year and was made assistant at St. Vincent's Church, Logansport, attending to the missions: Harrison, Fulton (now Grass Creek), Winamac, Buena Vista. In January 1868 he was sent to Avilla, assistant to Rev. Dominic Duehmig, remaining until July, visiting the missions: Kendallville, Ligonier, Millersburg, Goshen, Waterloo and Leo. In August of the same year, he was made pastor of Leo with Waterloo, Auburn and St. Michael's, near Summit, as missions. In 1872 he was transferred to Columbia City having Pierceton and Warsaw as missions. He remained here until 1875 when for seven months he had charge of Crown Point. On Easter Monday of the year 1876 he left Crown Point to make a visit to his native country and spend some time with his aged parents. Upon his return in August of 1876, he was made Superintendent of the Orphan Asylum at Rensselaer, remaining till April 1888. In the spring of 1888 he again crossed the ocean visiting his Alma Mater at Louvain and spending three months in Germany. Returning in September of the same year, he took charge of St. Joseph's Church at Reynolds with Francisville and Medaryville as missions. In June 1889 he was transferred to his present charge that of pastor of St. Martin's Church at Hanover Centre.

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#### THE REV. GERARD ZURWELLEN.

He was born at Bisbeck, Oldenburg, diocese of Munster, Germany, on October 21, 1844; emigrated to this country in July, 1859; ordained priest, June 6, 1868. He was pastor of Plymouth, from 1869 till the time of his death, February 5, 1883. From here he attended the missions Rochester and Warsaw. His remains rest in the cemetery at Plymouth.

## CHAPTER IX.

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### THE CHURCHES PRIOR TO 1857, INCLUSIVE.

NOTRE DAME—FORT WAYNE, THE CATHEDRAL—LAGRO—LOGANS-  
PORT, ST. VINCENT DE PAUL'S—PERU—LAFAYETTE, ST.  
MARY'S—HUNTINGTON, SS. PETER AND PAUL'S—DECATUR  
—ST. JOHN—FORT WAYNE, ST. MARY'S—MISHAWAKA, ST.  
JOSEPH'S—MICHIGAN CITY, ST. MARY'S—NIX SETTLE-  
MENT—BESANCON—HESSE CASSEL—LOTTAVILLE—PULASKI  
—AVILLA—LAPORTE, ST. PETER'S—SOUTH BEND, ST.  
JOSEPH'S—LAFAYETTE, ST. BONIFACE'S—MONTEREY—ST.  
VINCENT—UNION CITY—KEWANNA.

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### NOTRE DAME.

#### SACRED HEART CHURCH.

1831.

The first church, not only at Notre Dame but in the diocese of Fort Wayne, was a log chapel erected by Rev. Stephen Theodore Badin, as early as 1831. At that time it was known as the "Indian Chapel," and was the center of Father Badin's missionary activities throughout Northern Indiana and Southern Michigan. It was located on the south edge of St. Mary's lake. Having been destroyed by fire in 1856, a facsimile of it was erected recently, and the remains of Father Badin are buried in it. White settlers from the earliest days worshipped in this chapel and the present Sacred Heart Congregation has the extraordinary privilege of having for their church the magnificent Sacred Heart Church of Norte Dame. The number of families, however, is small being only fifty-eight in number, or two hundred and ninety two souls. The pastor of the congregation, at the present time, is Rev. M. A. McGarry, C. S. C., D. D.

Father Badin had blessed a tract of land, about a mile north of South Bend, between the upper Niles road and the river, known as the "Old Indian Grave-yard," for a cemetery. This location was looked upon as not desirable, and when Father Sorin arrived, in 1842, he laid out the present cemetery on Notre Dame avenue, half way between Notre Dame and South Bend. Brother Francis, C. S. C., had charge of this cemetery, and when, some years later, his favorite evergreens gave it a slightly appearance, he called it Cedar Grove cemetery. In 1842, it formed but a small corner, but it now extends over twenty-five acres, and is being enlarged year after year. In the early days, Cedar Grove was the only graveyard for Catholics within many miles of South Bend, and for this reason, even at this day, corpses are brought from great distances, to be buried by the side of relatives and friends, who are interred there.

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## FORT WAYNE.

### CATHEDRAL OF THE IMMACULATE CONCEPTION.

1837.

"The old Jesuit missionaries that may have visited Fort Wayne, when it was a mere trading post, have left here no record of their labors. The few Catholics that resided here were visited, for the first time on record, on the 3rd, of June, 1830, by Very Rev. Stephen Theodore Badin, the first priest ordained in the United States. He was then Vicar General of the dioceses of Bardstown, Kentucky, and Cincinnati, Ohio. At that time the State of Indiana was within the limits of the diocese of Bardstown. Father Badin repeated his visits to Fort Wayne in 1831, offered the Holy Sacrifice of the Mass and preached in the residence of Francis Compaert, and, in 1832, when he performed the functions of his ministry in the residence of John Bequette.

"The next priest who visited this city was Rev. L. Picot, then pastor at Vincennes, September 25, 1832. Then Father Badin was again in Fort Wayne December 25, 1832. Rev. Boheme also in 1832. Father Badin again in 1833 and 1834. Rev. Simon P. Lalumiere, pastor at Terre Haute, visited Fort



Wayne in 1835. Rev. Felix Matthew Ruff in 1835. Rev. J. F. Terrooren in 1835. Rev. John Claudius Francois, stationed at Logansport, visited Fort Wayne in January, February, May, June, July and August, 1836.

"The first priest permanently appointed pastor of Fort Wayne was Rev. Louis Mueller, who took possession in August, 1836, and remained until the 16th, of April, 1840. In 1838 Fort Wayne was visited by Bishop Brute. In the beginning of 1840 Bishop Hailandiere appointed Rev. Julian Benoit pastor of St. Augustine's Church, Fort Wayne, having to attend (as missions) Lagro, Huntington, Columbia City, Warsaw, Goshen, Avilla, New France, New Haven, Besancon, Hesse Cassel and Decatur. His first assistant was Rev. Joseph Hamion, a saintly young priest, who died at Logansport in the early part of 1842. His second assistant was Rev. Joseph Rudolph, who died in Oldenburg, Franklin county, Indiana, after many years of hard missionary labors. His third assistant was Rev. F. A. Carius, who remained but a short time. The fourth was Rev. Alphonse Munschina, afterwards pastor at Lanesville, Indiana. The fifth was Rev. Edward Faller, who is now in the diocese of Vincennes. In 1849 the German portion of St. Augustine's congregation built a church and school-house, forming the first German speaking congregation in Fort Wayne, St. Mary's, of which Father Faller was made the first pastor."—(Father Benoit in History of Allen County.)

The first undertaking of Father Benoit was the finishing of the church which had been begun by his predecessor. He very soon after erected school-houses, and secured the Sisters of Providence, and the Brothers of the Holy Cross, to take charge of these schools.

The Right Rev. John H. Luers, who was appointed the first bishop of Fort Wayne, took up his residence in Fort Wayne, soon after his consecration, which took place on January 10, 1858. He died June 29, 1871.

The Right Rev. Joseph Dwenger, the second bishop of Fort Wayne, from April 14, 1872, till January 29, 1893.

The Right Rev. Joseph Rademacher, the third bishop of Fort Wayne, from July 14, 1893, till January 12, 1900.

The Right Rev. Herman Joseph Alerding, the fourth bishop of Fort Wayne, was consecrated November 30, 1900.

The first church in Fort Wayne was a small frame structure, erected in 1837, on the site of the present Cathedral and was known as St. Augustine's Church. In 1859 this first church was moved to the east side of the Cathedral Square, facing on Clinton street, but was shortly after destroyed by fire. In the same year, 1859, the present Cathedral was erected at a cost of about \$54,000. The greater part of this money was collected by Father Benoit, while on a visit to New Orleans. The organ, pews and other furniture cost over \$9,000. The episcopal residence was erected by Father Benoit, at a cost of \$16,000, paid from his own resources.

The first priest's house stood on the corner of Calhoun and Lewis streets. It was erected by Rev. A. Bessonies, who was pastor of St. Augustine's Church in 1853 and 1854, during Father Benoit's sojourn in New Orleans.

The imposing building on Cathedral Square, known as Library Hall, was erected in 1880, under the management of Father Brammer. It was he, who secured a huge block of Irish marble, which forms the corner stone of this building.

In 1896 the Cathedral underwent a thorough restoration, at a cost of about \$50,000. This work also was superintended by Father Brammer.

In 1901, the first year of Bishop Alerding's administration, the Bishop's House, on the corner of Lewis and Clinton streets, was erected. The necessary funds were secured from the sale of the old Cemetery grounds, near Fort Wayne, and of a farm, in Jasper county.

In 1906 a Crypt, for the burial of church dignitaries, was constructed beneath the sanctuary at an expense of over \$1,000. In 1907 two entrances, in addition to the main entrance, for the convenience of the parish, and adding much to the appearance of the building, were made at a cost of over \$2,500.

The parish has five hundred and seventy-five families, numbering two thousand and seven hundred souls. The schools taught by four Brothers of the Holy Cross, and sixteen Sisters of Providence, are attended by six hundred and seven pupils. During Rev. P. F. Roche's pastorate a number of improvements and many repairs were made, and \$30,000 of the debt on the Cathedral property paid, reducing the same to less than \$60,000.

The societies are: The Sodality of the Blessed Virgin for married men with one hundred and fifty members; the Rosary Society for married women, three hundred and eighty members; the Sodality of the Blessed Virgin for single men, one hundred and forty members, the same for single women, two hundred and fifty members; the Children of Mary for boys and girls, one hundred and ninety-five members; the Holy Angels' Society for Children, one hundred and forty-three members. Besides these there are the C. K. of A., the C. B. L., the A. O. H., A. O. H. Auxiliary, St. Joseph's Benevolent Association, and the Knights of Columbus, with an aggregate membership of eight hundred and forty.

We find the certificates of Baptism on the baptismal record of the Cathedral at Fort Wayne, beginning with January 23, 1831, to the present time, signed as here follows:

1. Very Rev. Stephen Theodore Badin, from January 23, 1831, to January 5, 1832, affixing to his name Vicar General of Bardstown and Cincinnati; from December 25, 1832 to January 4, 1833, Vicar General of Bardstown; from June 8, 1834 to September 5, 1834, Protosacerdos Baltimorensis.
2. Rev. L. Picot from September 25, to October 11, 1832.
3. Rev. Boheme from 1832 to 1833.
4. Rev. Simon P. Lalumiere from May 31, to June 7, 1835.
5. Rev. Felix Matthew Ruff from August to September 10, 1835.
6. Rev. J. Ferd. Terrooren from November 20, to December 29, 1835.
7. Rev. J. C. Francois, January, February, May, June, July, and August, 1836 and June 1839.
8. Rev. Louis Mueller from August 27, 1836, to May 11, 1840.
9. Rev. F. Bartels (pastor in Muenster) July 17, 1838.
10. Rev. Julian Benoit from April 9, 1840, to January 26, 1885.
11. Rev. Joseph de Mutzig Hamion from September 19, 1840, to April 17, 1842.
12. Rev. Michael Clark (pastore absente) August 13, 1841, June 1, and July 1842.

13. Rev. August Martin (pastore absente) May and June 1842.
14. Rev. Joseph Rudolph from July 18, 1842, to October 16, 1844.
15. Rev. J. B. Chasse October 10, 1842.
16. Rev. Alphonse Munschina from December 15, 1844, to February 15, 1846.
17. Rev. A. Carius April 12, 1846, June 17, 1846, and May 7, 1847.
18. Rev. L. Baroux October 29, 1846.
19. Rev. Edward M. Faller from November 8, 1846, to November 11, 1849.
20. Rev. J. Baker July 24, 1852, and November 9, 1856.
21. Rev. A. Bessonies from March 11, 1853, to February 1, 1854.
22. Rev. Theodore Van der Poel March 31, 1859.
23. Rev. P. J. Madden February 1862.
24. Rev. B. Kroeger August 23, 1863.
25. Rev. E. P. Walters August 23, 1864.
26. Rev. Jacob Mayer January 20, 1864.
27. Rev. C. F. Smarius January 26, 1864.
28. Rev. L. Lamoor July 16, 1865.
29. Rev. M. M. Hallinan August 13, 1865.
30. Rev. Francis Siegelack May 13, 1866.
31. Rev. A. J. David May 31, 1868.
32. Rev. Joseph Brammer June 28, 1868, until his death, June 20, 1898.
33. Rev. Edward Koenig July 13, 1868.
34. Rev. P. Jean Mearleray November 17, 1868.
35. Rev. J. Weutz February 7, 1870.
36. Rev. W. F. M. O'Rourke July 30, 1871.
37. Rev. Z. Zaza October 29, 1871.
38. Rev. A. M. Aleile October 18, 1871 (Monroeville).
39. Rev. John Grogan from February 7, to May 26, 1872.
40. Rev. Joseph Graham from June 2, to November 3, 1872.

41. Rev. A. Young June 9, 1872.
42. Rev. A. Beine, O. S. F. August 22, 1872.
43. Rev. Joseph Rademacher November 11, 1872.
44. Rev. John Wernhoff December 8, 1872.
45. Rev. M. E. Campion from October 19, 1873, to April 4, 1875.
46. Rev. V. Putter, S. J., February 1, 1874.
47. Rev. Francis X. Baumgartner March 22, 1874.
48. Rev. Theodore Hibbelen August 4, 1874.
49. Rev. B. Theodore Borg from November 15, 1874, to April 23, 1876.
50. Rev. P. M. Frawley from April 25, 1875, to July 11, 1875.
51. Rev. John R. Dinnen from December 4, 1875, to May 5, 1878.
52. Rev. M. F. Kelly July 2, 1876.
53. Rev. L. A. Moench from October 8, 1876, to November 10, 1878.
54. Rev. James M. Hartnett from May 11, 1878, to October 17, 1880.
55. Rev. B. Roche, C. S. C. October 6, 1880, October 1882, August 24, 1888.
56. Rev. A. J. H. Kroeger November 7, 1880.
57. Rev. Henry A. Boeckelmann from December 1, 1880, to February 16, 1885.
58. Rev. P. F. Roche from July 12, 1881, to December 11, 1881, and since June 16, 1901.
59. Rev. Charles A. Ganzer November 16, 1882.
60. Rev. James Twigg April 4, 1882.
61. Rev. Constantine Maujay April 29, 1882.
62. Rev. John F. Lang October 31, 1882.
63. Rev. T. M. O'Leary from February 26, 1885, to October 1889.
64. Rev. F. A. King August 3, 1885.
65. Rev. Charles M. Romer June 27, 1886.
66. Rev. Joseph Uphaus August 22, 1886.
67. Rev. Joseph F. Delaney from July 24, 1887, to November 27, 1889.

68. Rev. William J. Quinlan from July 10, 1888, to August 30, 1891.

69. Rev. Michael J. Byrne July 22, 1888, and again September 3, 1898.

70. Rev. John R. Quinlan July 13, 1890, and again March 10, 1901.

71. Rev. M. Robinson, C. S. C. August 20, 1890.

72. Rev. Charles B. Guendling August 6, 1892.

73. Rev. George M. Schramm May 28, 1893.

74. Rev. F. X. Labonte July 11, 1894.

75. Rev. Thomas Eisenring, C. PP. S. October 18, 1894.

76. Rev. Julius Becks September 8, 1895.

77. Rev. L. R. Paquet October 27, 1895.

78. Rev. A. E. Lafontaine May 25, 1896.

79. Rev. George Lauer May 30, 1897.

80. Rev. F. J. Dandurand August 8, 1897.

81. Rev. John Durham August 19, 1897.

82. Rev. John H. Guendling August 1, 1898.

83. Rev. P. J. O'Reilly July 16, 1899.

84. Rev. J. H. Bathe September 21, 1899.

85. Rev. Charles Dhe November 25, 1899.

86. Rev. Aegidius, O. S. B. July 21, 1901.

87. Rev. James B. Fitzpatrick August 4, 1901.

88. Rev. William D. Sullivan June 8, 1902.

The Very Rev. Julian Benoit, V. G. was rector of the Cathedral until January 26, 1885, the date of his death; the Very Rev. Joseph Brammer, V. G. from January 1885 till June 20, 1898, the date of his death; the Very Rev. John H. Guendling, V. G. from July 15, 1898, till February 1901; the Rev. John R. Quinlan from March to May 16, 1901, when, on account of his health, he resigned and was succeeded by the Rev. Patrick F. Roche, who is the rector since May 16, 1901.

The assistants at the Cathedral were: Rev. John P. Durham from June 17, 1897, till March 7, 1901; Rev. Peter J. O'Reilly from December 1897, till January 1902; Rev. James B. Fitzpatrick from July 1901, till February 1903; Rev. William D. Sullivan since June 1902; Rev. William C. Miller since August 28, 1906, whose duties are to assist at the Cathedral and do clerical work at the Bishop's House.

## LAGRO.

## ST. PATRICK'S CHURCH.

1838.

Jesuit Missionaries, on their way from Montreal, Canada, to post Vincennes, visited Lagro as early as 1800. The venerable missionary, Father Badin, stopped there, in 1833, on his way from Fort Wayne to Logansport. The construction of the Wabash and Erie Canal, in 1837, opened up a general traffic, and Lagro became the chief shipping center for wheat, corn and other crops. A number of families, of whom many were Irish Catholic, came from the east to make Lagro and its vicinity their home.

Lagro has no church records prior to 1846, but such names as: de St. Palais, Benoit, Clark, and Franciscans, are frequently mentioned. It was in 1838, when Thomas Fitzgibbon donated two lots, and a frame church, 30x40 feet was erected. Beginning with the year 1846, we have the following names of clergymen, who attended to the spiritual wants of St. Patrick's Congregation:

1. Rev. Patrick McDermott, from May 24, 1846, to August 27, 1847.
2. Rev. Michael C. O'Flannigan, from September 12, 1847, to August 8, 1848.
3. Rev. John Ryan, from September 9, 1848 to January 1865, who built an addition of 30x40 feet to the church. The church having now the dimensions of 60x40 feet. He had charge also of the missions, Huntington, Wabash, Warsaw and Pierceton. On November 20, 1857 he bought two acres of land for cemetery purposes.
4. Rev. Bernard Kroegeer from January to September 1866, who bought the old priest's house for \$1,000.
5. Rev. George Steiner, from September 1, 1866 until August 1, 1868. During his absence on a collecting tour for the Orphan Asylums, from September 25 until December 22, 1866, Rev. J. A. Winter supplied his place. Father Steiner bought a frame house for \$200, and opened in it the first parochial school, with Julia Cannon, the teacher.

6. Rev. Matthew E. Campion, from August 3, 1868 until October 1, 1873, who built the present brick church, with a frontage of 50 feet, a depth of 114 feet, and a height from floor to ceiling of 38 feet, having a seating capacity of 600. The corner stone was laid by Bishop Luers, on June 15, 1870. The church being under roof September 1, 1872, a fair was held in it netting the handsome amount of \$1,600. Bishop Dwenger dedicated the church, on March 17, 1873. This was the most flourishing period in the history of Lagro. The number of souls, belonging to St. Patrick's Church, was 300 families. At the present writing St. Patrick's has lost much of its prestige, as may appear from the following comparative statements: In 1870, forty-five baptisms, in 1906 five; in 1870, marriages sixteen, in 1906 none; in 1870 deaths eighteen, in 1906 two.

7. Rev. John Grogan, from October 1, 1873, until March 1, 1882, who placed oak pews in the church, a stairway to the gallery, a most ornamental communion railing of black walnut, a handsome pulpit, confessional, baptismal font and, besides all this, had the church frescoed. The total cost of the church with furnishings was more than \$20,000, all cash paid.

8. Rev. M. F. Kelly, from April 20, 1882 until January 1884.

9. Rev. Patrick F. Roche, from February 3, 1884 until August 24, 1888, who purchased the pipe organ, for \$700.

10. Rev. Anthony J. Kroeger, from August 28, 1888 until June 1, 1890, who reopened the school in the old frame church, and secured the Sisters of St. Francis of Lafayette, as teachers. He also built the church in Andrews.

11. Rev. Jeremiah Quinlan, from June 1890, until July 1891.

12. Rev. John Tremmel, from July to August 1891.

13. Rev. Julius Becks, from August 1891 till August 1894.

14. Rev. G. M. Kelly, from August 29, 1894 till November 1895.

15. Rev. Michael Hanly, from December 1, 1895, until December 27, 1897.

16. Rev. Peter Joseph Quinn, pastor since January 1, 1898.



Father Quinn found the church property sorely in need of repairs. He expended over \$2,000 for this purpose. The lots on the cemetery having been sold, he purchased the adjoining five acres, inclosing the same with an iron fence, entailing an expense of about \$600. In 1904, Father Quinn built a parochial residence, with modern improvements, at a cost of about \$4,000. The present indebtedness of the congregation is \$125. The number of souls is 250, or forty families, most of whom live in the surrounding country.

St. Patrick's Church has the following societies: The Rosary Society, organized about the year 1858; St. Patrick's Total Abstinence Society, also of an early date; the League of the Sacred Heart; the Young Ladies' Sodality, and the St. Aloysius' Sodality. Aside from their spiritual purposes, these societies assist the pastor in temporal affairs.

One boy of the parish became a priest, and four girls have entered the religious life.

It is asserted by those, who seem to know, that the bell, hanging in St. Patrick's Church tower, is the first bell to have swung its sweet sound over the Wabash valley. It was purchased during the pastorate of Father Ryan and everybody, Catholic or non-Catholic, contributed toward it. It was not an easy matter to ship that bell to Lagro. A young man, named Pasque, drove to Toledo with a yoke of oxen. Here he waited for two weeks in vain and concluded to go on to Buffalo, where he found the bell. In the meantime the citizens of Lagro became uneasy, wondering what could have happened to Pasque, and why the bell did not come. At last, one fine morning, the old ox team plodded into town with the bell on the wagon. It was a great day for Lagro. There was shouting and singing and procession and hurrah, until the bell was ringing in the tower. That bell now hangs in the tower of the present St. Patrick's Church. The oldest inhabitant of Lagro says: "I don't believe I would be happy if I didn't hear old St. Patrick's bell. That old bell has rung for children that have grown old, and it has tolled lots of old friends of mine into the cemetery up there." The bell has a clear sweet tone and citizens of Lagro say, they have heard its peal nine miles distant from the town.

## LOGANSPORT.

## ST. VINCENT DE PAUL'S CHURCH.

1838.

The history of St. Vincent de Paul's Congregation begins about the year 1838. The members, at that time, were made up mainly of laborers engaged in the construction of the Wabash and Erie canal, through this section of the country. Previous to that time, the few Catholics at Logansport were attended by missionaries, who travelled up and down the Wabash Valley, in their missionary work.

In the year 1838, the Rev. John Claude Francois made the first effort to establish a permanent place of worship. He purchased five acres of land reserved to the children of Joseph Barrow, by a treaty with the Pottawottamies; later, making still other purchases, until a total of over twenty-three acres had been secured. On this land he erected a story-and-a-half log structure, to serve the purposes both of a church and a pastoral residence. The congregation increasing rapidly, Father Francois found it necessary to secure better accommodations, and within a year erected a sufficiently large church, on Duret street, which supplied the needs of the congregation for several years, from 1842 to 1861.

In the year 1860, lots 151, 152, 153 and 154, in John Tipton's addition to the town of Logansport, fronting on Spencer street, were secured, together with pieces of ground between these lots and the Wabash and Erie canal. Upon this site, the present St. Vincent de Paul's Church was begun, by the laying of the cornerstone in 1860, and its completion and dedication in 1863. At this time, the Rev. George A. Hamilton was the pastor. The church is in the Gothic style of architecture. In the year 1888, Father Campion built an addition to the church, at a cost of \$11,500. The twenty-three acres mentioned above, on which the original church was located, were sold during the pastorate of Father Hamilton. The interior of St. Vincent de Paul's Church is beautifully finished. The present pastor, Rev. P. J. Crosson, has made many improvements including the frescoing of the interior of the church, for \$1,200; the placing of opalescent stained glass in the windows,

for \$2,000, a steam heating plant, for \$2,400. The seating capacity of the church is 700. The church property has a debt on it of \$6,200.

The parochial schools were taught by lay teachers, until the year 1865, when the Sisters of the Holy Cross took charge. As early as 1850, though for a short time only, school was taught in the old stone church on Canal street. From 1863, the second parochial school was opened in the Cullom building, on Second and Market streets, where the Sisters of the Holy Cross began to have charge. The present large, three-story brick school was erected in 1868, at a cost of \$18,000. The study halls and class rooms are well furnished. The third story of the building is a large hall, giving ample room for school and other entertainments. This school possesses a bell of historical interest. It was purchased by Father de St. Palais, afterwards Bishop of Vincennes, on occasion of his visit to Paris, in 1845. It was cast under his special supervision, and was presented by him to St. Vincent de Paul's Church.

What is now Holy Angels' Academy, was formerly known as the Walker property, and was secured in the year 1871, for a consideration of \$18,000. Many alterations were made in the building, to make it answer the purpose for which it is now used. The Sisters of the Holy Cross also reside in this building and from here attend the boys' school on the church grounds. A course of eight grades is given the boys and a full high school course the girls; although if desired the boys are also taught bookkeeping, typewriting and stenography. Ten Sisters have charge of 250 children.

The pastoral residence is a two-story brick building, adjacent to the church, on the east side. It was erected in the year 1879, during the pastorate of Father Walters, at a cost of \$5,000. The small, frame house, which formerly stood here, was sold and removed to Thirteenth street. Additions to the house, with repairs and improvements, including a hot water plant, done since Father Crosson's advent, amount to \$4,700.

The following is an authentic list of the pastors of St. Vincent's Church: Rev. John Claude Francois, from 1838 to 1841; Rev. August Mary Martin, from 1841 to 1844; Rev.

Michael J. Clark, in 1844; Rev. Maurice de St. Palais, in 1845; Rev. Francis Fischer, from 1846 to 1848; Rev. P. Murphy, from 1848 to 1850; Rev. Patrick McDermott, in 1850; Rev. P. O'Connell, in 1852; Rev. Francis Anthony Carius, from 1852 to 1855; Rev. William Doyle, from 1855 to 1857; Rev. Charles Zucker, from May 1857 to August 1859; Rev. George A. Hamilton, from August 1859 to January 1864; Rev. Bernard Joseph Force, from January 1864 to April 1868; Rev. Matthew E. Campion, from April 1868 to January 1869; Rev. Jacob Mayer, from January 1869 to July 1871; Rev. Francis Lawler, from July 1871 to May 1878; Rev. Edward P. Walters, from May 1878 to June 1883; Rev. Matthew E. Campion, from June 1883 to December 1899; Rev. Patrick J. Crosson, since February 1900.

St. Vincent's is one of the irremovable rectorates of the diocese. It has 270 families, numbering 1215 souls.

This parish has the Sodality of the Living Rosary and the Children of Mary; The League of the Sacred Heart; The St. Vincent's Cadets and Total Abstinence Society, and the Catholic Benevolent Legion.

Three boys of this congregation have become priests, and twelve girls have entered religious communities.

The Church of the Immaculate Conception at Woodville, is visited from St. Vincent's Church on the last Sunday of each month. The members of this mission are pew-holders at St. Vincent's. The Rev. Francis A. King, residing in St. Joseph's Hospital, is the assistant pastor of St. Vincent's church.

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## PERU.

### ST. CHARLES BORROMEO'S CHURCH.

1838.

The city of Peru was surveyed in the spring of 1834, and, in the summer of the same year, work was let on the construction of the canal bed, which brought persons seeking work or engaged in trade to this place. The records have preserved for us the names of some of the earliest missionaries, visiting Peru. The first of these is Rev. Stephen Badin, from 1834 to

1837. During the summer of 1835 visits were made by the Rev. John A. Corcoran, who died here, and was buried on the north banks of the Wabash river between the river and the canal; later his remains were removed to the Reyburn cemetery at the instance of William D. McGregor, the first white resident on the site of Peru; and later still, in 1887, fifty-two years after his death, was reinterred in St. Charles' cemetery, on the lot of Michael Cannon. The Rev. Matthew Ruff paid a visit in 1837. From 1837 to 1842 Rev. Michael J. Clark was the pastor of Peru, and quasi resident. Rev. Maurice de St. Palais, residing at Logansport, attended Peru from 1842 to 1845. Rev. Francis Fischer, in 1846, and Rev. Patrick McDermott from 1848 to 1852, both from Logansport. Rev. August M. Martin, Rev. William Doyle, from 1851 to 1852; Rev. Anthony Carius, from 1852 to 1857, who afterwards was a priest in the Leavenworth diocese and died chaplain in an Ursuline convent, St. Louis, Missouri; Rev. Charles T. Zucker from 1857 to 1860, later in the diocese of Albany, New York; Rev. George A. Hamilton, who came from Logansport September 1, 1859. He purchased several acres, for cemetery purposes. These latter priests were supposed to hold services about once a month.

It is a matter of record that on June 19, 1838, for a consideration of \$2.00, William N. Hood and Sophia C. Hood conveyed to "William Brute, Catholic Bishop, and to his successors in the holy office, lots 259 and 260, original plat." A frame church, 20x40, was erected on lot 259 in 1838. The first resident pastor was Rev. Bernard Joseph Force, who was appointed as such on April 15, 1860. On November 26, 1860, he secured the adjoining lot 261 for \$250. The last purchase of ground, lots 257 and 258 for \$4,400 on March 22, 1901, was made by Rev. H. Meissner.

On January 5, 1864, Rev. Bernard Kroeger was made pastor in Peru. Having added a little sacristy to the frame church, he proceeded to the erection of a new church of brick of Gothic design, 133x60 feet. All but the steeple was completed for \$21,000, and was dedicated by Bishop Luers on December 8, 1867. When Father Kroeger left on October 1, 1871, the church had hardly any debt. Father Meissner added the spire, 183 feet to the church in 1888, which with roof im-

provements cost \$9,500. He had the church frescoed, and put in Munich stained, glass windows, costing together \$6,000. A pipe organ for \$3,000 was added in 1893; the Main Altar was remodeled and two new Side Altars erected, in 1884, the latter costing \$1,050, stations of the Cross \$150, pulpit \$500.

Rev. J. H. Guendling, who has been the pastor since July 4, 1902, had the church redecorated in 1905 and the church completely furnished, for a total of \$4,900. The steam heating plant for church, school and house was put in, in 1902, for \$6,000. The seating capacity of the church is 600.

For a number of years school was taught in the church itself, but when the present church was occupied in 1867, the old church was used for school purposes, until it burned down in 1873, when Rev. Lawrence Lamoore proceeded at once to the erection of the present school building, three stories, 50x80 feet, with residence for Sisters annexed, costing \$16,000.

The records show that Rev. Michael J. Clark personally taught the school, from 1837 to 1842. During the pastorate of Father Force, Gabriel Volkert taught the classes, and "led in prayer," during the absence of the pastor. At that time the school was on the corner of Fifth and Wabash streets, in the pastor's residence. Some time after, Father Force engaged Franz Edtler to assist his sister Mary Force, in the care of the schools; but Professor Edtler, shortly after, accepted the position of organist of the Fort Wayne Cathedral, which he held for twenty-five years. Victor Stephens came next, and was succeeded, in 1866, by Theodore Wolfram who resigned in 1867, followed by John Schenk, a brilliant young pedagogue, later a brother-in-law to Count John Creighton, of Omaha. Thomas Miller and Mary Kinney had charge of the school for two years from 1866 to 1868. The last of the lay teachers was Professor Rudolph Ladislaus Mueller of Zamzow, a native of Pomerania, conversing fluently in fifteen different languages, lecturer on mathematics in a military academy in Prussia, came to the United States lectured east and west on ethnological subjects, lost his considerable wealth in mining, would not return home where he had been disinherited on account of his conversion to the Catholic Faith, taught in St. Vincent's College, West Moreland, Pennsylvania, for several terms, when Rev. B. Kroeger, a former pupil of his, offered him the position of

teacher of the parochial school at Peru. He filled this position satisfactorily for three and a half years, when Bishop Dwenger secured his services for the seminary of the Sanguinist Fathers at Carthagen, Ohio, where he became a member of that community and died in 1885. Rev. B. Kroeger in September, 1869, invited the Ursuline Sisters, four in number, to teach the girls in the parish school, the boys being taught by Francis G. Horn. Father Lamoore, who succeeded Father Kroeger, in October 1871, invited the Sisters of Providence from St. Mary-of-the-Woods to take charge of the school, which they did in 1874; and Frank Horn resigning in September, 1881, these Sisters assumed charge of the boys' school also. The usual grades are taught by nine Sisters, and the attendance is 261.

The pastoral residence was erected by Father Force, in 1861, to which Rev. H. Meissner built an addition in 1890. The original cost was \$1,700.

The various organizations of the parish are: The Rosary Society, since 1858, for women only, with 100 members; the Catholic Knights of America, since 1878, with forty members; the Ancient Order of Hibernians, with forty-eight members, and the Auxiliary of the same, since 1897, with forty-five members; the St. Aloysius' Society, since 1864, with forty-three members; the Poor Souls Confraternity, since 1880, with 200 members; the Young Ladies' Sodality, with 113 members; the Third Order of St. Francis, with fifty members; the Knights of Columbus, since 1902, with 140 members. The total number of souls of the parish is 1,100, constituting 250 families. The debt on the church property at present is \$4,000.

The records of the parish note some special events: Rev. Anthony Carius was the celebrant of the first High Mass in Peru in 1853; Confirmation was administered for the first time in 1859; a week's Mission in February 1862, and the first in Peru, conducted by Rev. F. X. Weninger, S. J.; Father Meissner, having paid the church debt of \$16,350 with \$5,000 accumulated interest, made due publication of the fact and the event was commemorated in a Jubilee of thanksgiving, on January 1, 1887; Bishop Dwenger named Father Meissner irremovable rector, on January 14, 1887; the third centennial of St. Charles Borromeo, November 3, and 4, 1884; the Silver Sacerdotal Jubilee of Father Meissner, July 5, 1893.

Nine young men of St. Charles' Parish have become priests, and twelve young women have entered religious communities.

St. Charles' Church has had these pastors: Rev. Bernard Joseph Force, from April 15, 1860 to January 5, 1864; Rev. Bernard Kroeger, from January 5, 1864 to October 1, 1871; Rev. Lawrence Lamoor from January 1872 to September 1875; Rev. Henry Meissner, from September 13, 1875 to July 2, 1902; Rev. John H. Guendling, since July 4, 1902.

St. Charles' Church has had these assistant priests: Rev. Lawrence Lamoor, 1866; Rev. Michael Hanley, 1867 about a year; Rev. B. Theodore Borg, from July 1868 till 1869; Rev. Patrick Frawley from 1869 till 1870; Rev. J. H. O'Brien, June 1870; Rev. Frederick C. Wiechmann, from September 1870 till 1871; Rev. John Sand, from December 25, 1898 to July 5, 1899; Rev. John C. Keller, from July 5, 1899 to July 12, 1901; Rev. Julius Seimetz, from July 12, 1901 to June 30, 1905; Rev. John Oberholz, from June 30, 1905 till June 24, 1906; Rev. Joseph A. Lynn, since June 24, 1906.

St. Ann's chapel, of the Wabash R. R. in charge of four Sisters of St. Francis, Maryville, Mo., is attended from St. Charles' Church.

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## LAFAYETTE.

### ST. MARY'S CHURCH.

1844.

The city of Lafayette was laid out in 1825, and in 1840 it had at least fifteen Catholic families. At their request, Bishop de la Hailandiere directed Rev. August Martin, residing at Logansport, to visit Lafayette occasionally, and after him visits were made also by Rev. C. Francois, as well as by Rev. Simon P. Lalumiere, of Terre Haute. In those days Mass was celebrated in the houses of the different families.

In 1843, the Bishop of Vincennes gave Lafayette its first resident pastor, in the person of Rev. Michael J. Clark. The number of families had now increased to twenty-five, and Father Clark rented a one-story brick building, on Fourth street just south of the postoffice, in which the services were



regularly held. In 1844, a site was bought on the corner of Fifth and Brown streets, on which in the same year the St. Mary and Martha's Church was erected, at a cost of \$10,000, and was at the time the most imposing and handsomest church edifice in all Northern Indiana; known later as St. Joseph's Hall, and still existing under the name of Columbian Hall. A priest's house was built, in the rear of the church, but was soon after destroyed by fire. The pastor, appreciating the importance of a parochial school, erected a school building on the ruins of the pastoral residence. Father Clark remained the energetic pastor at Lafayette for fourteen years until 1857, when he went to Illinois, and having charge of a congregation in Bloomington, died full of years and good works.

Rev. Daniel Maloney succeeded Father Clark, but remained only one year and a half, when he was given an appointment in Indianapolis. Rev. Edmund B. Kilroy came next in 1859, and remained until 1861. In 1860, Lawrence B. Stockton donated a plot of ground, known as Seminary Hill, for a church, school, and parochial residence. The Sisters of Providence erected the present St. Ignatius' Academy on these grounds, at their own expense, for \$20,000. Up to the arrival of the Sisters of Providence, the parochial school was taught by lay teachers, on Fifth street, with an attendance of about fifty pupils. Father Kilroy was appointed chaplain for the United States troops, during the Civil War, in 1861, and was succeeded, as pastor at Lafayette, by the Rev. George A. Hamilton, a cousin of Archbishop Spalding, and a Kentuckian by birth. The foundation of the new St. Mary's Church had been laid by Father Kilroy, and after five years of indefatigable labor, and at a cost of \$60,000 over and above that which had been expended on the foundation, the church was completed and dedicated in 1866. The present pastoral residence was erected at an outlay of \$8,000. The boys' school, on South street, was constructed and paid for by the Community of the Holy Cross, of Notre Dame. The Brothers of the Holy Cross were the teachers of the boys' school, from 1867 until 1895.

Father Hamilton also erected St. Ann's Chapel, on Wabash avenue; and bought twelve acres of land for the enlargement of St. Mary's cemetery. After a most successful pastorate of eleven years, Father Hamilton died suddenly on April 8, 1875,

with barely time for his assistant, Father Hallinan, to administer the sacrament of Extreme Unction. His remains rest beneath St. Mary's Church. The Rev. Matthew E. Campion was pastor of St. Mary's Church, for about four and a half years. During his time two elegant side altars were provided. He paid off a large sum of the indebtedness of the church, and gave much time and attention to beautifying St. Mary's cemetery. At his own request he was relieved of his charge here, and was appointed pastor at Laporte. The Rev. Martin Noll was appointed in 1880, and came here from Elkhart. He arranged at once for a mission in St. Mary's Church, but, the mission hardly over, he died of a stroke of apoplexy, within a month of his arrival, on June 4, 1880. Rev. Joseph Rademacher now was the pastor of St. Mary's Church, from June 1880 to June 24, 1883, when he was consecrated Bishop of Nashville. He was noted for zeal and prudence and loved by all, for his gentle and fatherly disposition. He was popularly known as Father Joseph.

In June 1883, the Rev. Edward P. Walters succeeded Father Joseph. In 1887, St. Mary's Church was made an irremovable rectorate and deanery. During his time, Father Walters had the church beautifully frescoed, and artistic stained glass windows put in. He reduced the debt of \$15,000 to \$2,500. He died, after an illness of only a few weeks, on June 12, 1894. His remains rest in St. Mary's cemetery. On August 4, 1894, Rev. John R. Dinnen was appointed rector of St. Mary's Church. In the year following he purchased the boys' school building and grounds from the Community of the Holy Cross, at Notre Dame, and within two years paid off the old debt of St. Mary's. In the spring of 1898, a steeple was added to the church. The interior of the church was wholly renovated, a new floor was put in throughout, with new pews, stained glass windows in the front of the church; and, besides all this, a costly heating plant for heating the church, the academy, the boys' school and pastoral residence was installed. These improvements were made from June to October 1904, at a cost of about \$14,000. The indebtedness on the church property, at the present time, is \$6,150.

St. Mary's Congregation numbers about 255 families or 965 souls. One hundred and seventy children attend the

schools, conducted by eight Sisters of Providence, including a high school course. The Confraternity of the Sacred Heart of Jesus, with 150 members; the Children of Mary with forty-five; the Young Ladies' Sodality of the Immaculate Conception, with fifty; the Rosary Society, with fifty-six; the Holy Name Society, with forty-five, and the Holy Angels' Society, with forty-eight, constitute the organizations of the parish.

The following were the assistants at St. Mary's Church: Rev. Charles Mougin, Rev. Joseph A. Winter, Rev. Burns, Rev. Michael M. Hallinan, Rev. John R. Dinnen, Rev. A. M. Meile, Rev. John Ryan, Rev. M. Joy, Rev. Constantine Maujay, Rev. Patrick J. Crosson, Rev. Patrick F. Roche, Rev. James Twigg, Rev. Denis J. Mulcahy, Rev. James H. Werdein, Rev. Robert J. Pratt, Rev. Frederick J. Dandurand, Rev. Leopold Linder, C. PP. S., Rev. Peter J. Quinn, Rev. Peter J. O'Reilly, Rev. Frank Jansen, Rev. Charles E. McCabe, Rev. John C. Wakefer, Rev. Edward J. Houlihan, Rev. Felix T. Seroczynski, Rev. Joseph Lynn, and Rev. F. Joseph Mutch.

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## HUNTINGTON.

### SS. PETER AND PAUL'S CHURCH.

1845.

Catholicity, in Huntington county, dates back to the year 1838, when about a half dozen families, chiefly Irish laborers, were employed in the construction of the canal. The Rev. Julian Benoit was the first offerer of the Holy Sacrifice of the Mass, on August 15, 1843, in the residence of the Roche family. After Father Benoit, Rev. E. M. Faller and Rev. John Ryan attended Huntington, as a station, regularly every three months. During this time, Francis Lafontaine, chief of the Miami Indian tribe, and his father-in-law, Rushville, donated a piece of ground, on which a small log church was erected. The chief Lafontaine died April 13, 1847, and was buried near the log church.

The first resident priest at Huntington was Rev. Dr. A. Schippert, native of the kingdom of Wuertemberg, and a convert from lutheranism. He lived in a rented cottage on Cherry

street. He procured and laid out a new cemetery at the edge of town. His pastorate continued from March 1857 till August 1858, when on account of ill health he retired to Innsbruck, Tyrol.

His immediate successor was Rev. Frederick Fuchs, a native of Munster, Westphalia. He came to Huntington from Cincinnati. He immediately built a frame addition to the log church, and opened a school. He also erected a priest's house of brick, remarking that at last the "fox had found shelter." The number of families at this time was one hundred German and thirty-nine Irish and French families. After five years of successful labor, considerations of health brought about his removal to Klaasville. Rev. Martin Kink was pastor, from August to December 1863. Bavaria was his native country, to which he returned and where he died. In December, 1863, Rev. Jacob Mayer was appointed pastor. It was he who built the present church, a Gothic structure of brick, 142x58 feet. The cost of the building amounted to about \$30,000, of which he paid all but \$9,564. After five years of indefatigable labors, he was transferred to Logansport, in August 1868. The next pastor was Rev. George Steiner, born in New Ulm, Bavaria, April 13, 1836. He gave the School Sisters of Notre Dame charge of the school; he completed the church spire and gave the steeple a clock; he furnished oil paintings of the fourteen stations of the cross, and in 1873, built a large and substantial school house of brick, together with a Sisters' residence at a cost of \$17,000. He suffered with hemorrhage of the lungs and spent the winter of 1876 to 1877 in Florida, and spring and summer of 1877 in Minnesota to recover his health. In the meantime, Rev. J. H. Hueser, D. D., had charge of the parish. In January, 1880, he resigned as pastor and with his faithful friend, Rev. Julius Becks, went to Albuquerque, New Mexico, where he died peacefully, on June 1st, of the same year.

The pastorate of his successor, Rev. J. H. Hueser, D. D., extends from January 1880 to August 24, 1906. During this time he paid off old debts in the sum of \$14,238, and besides made repairs and improvements, aggregating \$43,000. The improvements made were a new pastoral residence for \$10,000, a main altar \$2,300, a chime of three bells \$1,350, frescoing of the church and renovating the same \$6,000, an organ \$4,000,

ten stained glass windows from the Tyrolese Art Glass Company \$5,140, tuck pointing brick work of church, and veneering the foundation \$1,300, furnaces for the three buildings \$2,500, cemetery of twenty acres \$4,200.

The societies of SS. Peter and Paul's Parish are: St. Joseph's Society, since 1857, with a membership of seventy-one; the Archconfraternity of Christian Mothers, with 160 members; St. Aloysius Society, for Young Men, with forty-two members; the Young Ladies' Sodality, with 100 members; the Holy Angels' Sodality with eighty-eight members.

The following were assistants at SS. Peter and Paul's: Rev. William Geers, from August 1877 to February 1879, now a priest of the diocese of Marquette; Rev. F. S. Kunkler, from May 1879 till January 1880, later a member of the Congregation of the Most Precious Blood; Rev. Adam Buchheit, from June 2, 1890 till July 19, 1895, attending also to Andrews as a station, for three years; Rev. Bruno Soengen, during six months; Rev. Francis P. Faust, from December 1895 to October 1897; Rev. Ignatius F. Zircher, from June 1902 till April 1905; Rev. Joseph Jagemann succeeded Father Zircher, and from October 1905, Rev. Robert Meyer, C. PP. S. served until the arrival of Rev. William B. Hordeman who remained until the appointment of Father Hueser's successor.

Rev. W. C. Miller was appointed pastor at SS. Peter and Paul's Church, on October 6, 1906, and holds this position at the present time.

The parish has 205 families, numbering 1102 souls. Five School Sisters of Notre Dame conduct the school, teaching the eight grades. The number of pupils is 177. The debt on the church property amounts to \$1,789.

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## DECATUR.

ST. MARY'S CHURCH.

1846.

The town of Decatur was laid out in 1836, and had in it, at the time, five houses. In 1838, about a dozen Catholic families had settled in and about Decatur, and, in the spring of that year, Rev. Louis Mueller, residing at Fort Wayne,

offered the first Mass on record at Decatur, in the house of George Fittich. The second priest, whose name appears on the records, is Rev. Joseph de Mutzig Hamion assisting at a marriage, on January 10, 1841. After him came Rev. Joseph Rudolph, who began to collect money for a church, and the heavy timbers were being hauled. The fourth visiting pastor was Rev. Alphonse Munschina, and the fifth Rev. E. M. Faller. The old cemetery in the south part of town was bought in 1842. The first church was built in 1846. Up to this time Mass had been said in Fittich's house, in the Closs Tavern and in the old Court House. About this time also, Rev. Julian Benoit came here to say Mass, to preach in English and French, and to attend the sick. The first church bell was bought by Father Faller at Cincinnati for \$60, and it had to be shipped by canal to Fort Wayne, and to be hauled from there to Decatur. At this time the church grounds consisted of six lots.

The sixth visiting priest, who was also the first resident pastor at Decatur, was the Rev. B. H. Schultes, who built the first priest's house in 1852; he remained till August 1856. From August 1856 till June 1857, Father Faller and Father Rudolph again paid visits to Decatur. Rev. Sebastian Ganther, C. PP. S. was here from June 1857 till May 1858. After him, in 1858, came Rev. L. Schneider, who remained only a few months. Rev. Jacob Mayer was pastor from July 1858 to September 1862. During his pastorate a mission was held, in 1857, by Rev. Andrew Kunkler, C. PP. S. and the second, in 1859, by Rev. F. X. Weninger, S. J.

Until 1865, the Rev. A. Heitmann visited Decatur from time to time. Rev. Julius Becks came in January 1865, and remained one year. The pastorate of Rev. John Wemhoff extends from 1866 to September 1872. He collected funds for the present church, and laid the foundation. From September 1872 until February 1877, Rev. Frederick Von Schwedler was the pastor. It was he who built the brick church. He was succeeded by Rev. Joseph Nussbaum, in February 1877, and remained until July 20, 1880, on which date the present pastor, Rev. Herman Theodore Wilken, took charge of St. Mary's Church at Decatur. In the year of his arrival Father Wilken began at once the erection of a new school-house, and finished the same in 1881.

In 1895, he built a new Sisters' house and added two school-rooms to the school-house. These latter buildings cost \$7,500, and were paid out of the bequest of Henry Dirkes. The Sisters of St. Agnes have had charge of the parish school in Decatur since 1881. On July 22, 1906, the Sister Superioress celebrated the Silver Jubilee of her arrival and her labors, in St. Mary's school and parish.

The parish has 240 families, numbering 1,200 souls. The church property consists of ample grounds, a fine brick church, a priest's residence with every modern improvements, and a commodious brick school-house, with six large school-rooms and a brick Sisters' residence with twelve rooms.

Rev. John Blum was assistant priest from November 1896 to November 1, 1900. Rev. Lawrence A. Eberle was assistant priest, with Portland for a mission, from July 1904 to July 3, 1905. Rev. John B. Steger, from August 24, 1905 to September 15, 1906. Rev. George Angermaier, since September 16, 1906.

St. Mary's Parish has: The St. Joseph's School Society, for married men, with seventy-four members; St. Mary's Altar Society, for married women, 156 members; St. Aloysius' Society, for single men, sixty-seven members; St. Agnes' Society, for single women, seventy members; the Children of Mary, 150 members; Confraternity of the Sacred Heart, 242 members; the Holy Family, 151 members; Confraternity of Mount Carmel, 930 members; and the Knights of Columbus, with 130 members.

The debt on the church property at the present time is \$585. The pastor intends, during the current year, to make additions to the school and Sisters' residence, the cost of which is estimated at \$7,000. At the present time the school is taught by six Sisters of St. Agnes with an attendance of 260 children.

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### ST. JOHN, LAKE COUNTY.

#### ST. JOHN EVANGELIST'S CHURCH.

1847.

The priests who have had charge of St. John's Church at St. John from 1839 till the present time are as follows: Rev. Francis Fischer from 1839 till the end of 1843; Rev. Anthony

Carius from 1843 till July 1849; Rev. Francis Cointet, C. S. C., from April 1850 till January 1, 1851; Rev. B. J. Force, C. S. C., from 1851 till the beginning of 1857; Rev. M. P. Rooney, C. S. C., and Rev. E. B. Kilroy, C. S. C., from beginning of 1857 till June 1857; Rev. Andrew Tusch, from June 1857 to March 1858; Rev. Jacob Mayer, from March 1858 till September 1, 1858; Rev. B. Rachor, from September 1, 1858 till October 1866; Rev. Christian Schilling, C. S. C., Rev. M. Sherer, Rev. M. P. Wehrle, and Rev. Henry Koenig, from October 1866 till November 1870; Rev. B. Rachor, from November 1868 till October 1870; Rev. Anthony Heitmann, from October 1870 till July 1, 1906; Rev. Charles F. Keyser, from July 1, till November 21, 1906; Rev. A. M. Buchheit, since November 21, 1906.

Across Lake county, situated in the northwest corner of the State of Indiana, the watershed, extending from east to west, separates the St. Lawrence basin from the Mississippi valley. This line enters the county from the west, in St. John township, passing north of the headwaters of West creek, which runs very close to St. John and here takes a southwesterly course. In the early days the locality was called Western Prairie, and also Prairie West, but when a postoffice was established the settlers, at a public meeting, gave it the name St. John. This was done partly because the name of the first German settler was John Hack, who immigrated, in September 1837, with a large family. John Hack's house was located about one mile southeast of the present church. St. John township, not only almost exclusively Catholic but also German, has in it three churches: One at St. John, the other at Dyer, and the third at Schererville. St. John the Evangelist's Church, in St. John, is the mother church of all the other churches in Lake county. Until 1856 it was known as "Hl. Kreuz Auffindung Kirche," as we find it recorded in the old baptismal record, over the signature of F. Cointet, C. S. C., under date of January 4, 1847. On the same page of that record we find that the Rev. A. Carius blessed the cemetery, comprising about one and a quarter acres.

Until 1839 Father Fischer, from Chicago, visited St. John, as a station, twice a month celebrating Mass in John Hack's house. The same Father also visited Baileytown, an Indian



settlement. In that same year, the congregation, numbering about ten families, built a little frame church, 18x24 feet, on John Hack's land, about a half mile southeast of the present church. Bishop de St. Palais furnished all the money for material and labor on this church. The lumber and other building material was transported from Chicago with ox teams, each trip requiring about one week's time. In 1842, in consequence of some trouble, a schism divided the parish, some members siding with John Hack, but the majority with the priest. The Hack faction retained the church, but Father Carius held divine service for the loyal party, in the house of John Thiel. In 1844 or 1845, the eighteen loyal families built a log church, the logs, the lumber and the labor for which were donated and \$269.14 expended in cash. Bishop de St. Palais administered Confirmation in this church in 1846, the first confirmation in Lake county.

It was under the pastorate of Father Force, that the present brick church was erected. It measured 90x52 feet, with a height of 25 feet; it cost from \$7,000 to \$8,000. With the exception of putting new shingles on roof, no improvements whatever have been made since. At the time of the building of the church, the congregation numbered about 120 families. The dedication took place, on October 20, 1856, as we see it recorded in the church books over the signature of E. Sorin, who signs himself V. G. The record says that Father Force was the pastor, that Rev. F. Mayer, C. S. C., celebrated the Mass, that the same preached in German and that Father Sorin preached in English, on the occasion.

The first parochial school was opened in St. John, in 1846, by the Brothers and Sisters of the Holy Cross, from Notre Dame. Father Tusch, on August 2, 1857, makes this record on the books in regard to the school: "109 Kinder in der Schule, and der Schwester Conceptschen bezahlt \$15.00." With the beginning of the Civil War the parochial school was closed, and was continued thereafter as a public or district school. Having rented the public school building for \$150 per year, the congregation again has a parochial school, since September 4, 1903. Two Sisters of St. Francis, from Lafayette, teach the school, which has an attendance of seventy-nine children.

The church property consists of three pieces of land, in all ten acres; four acres, where the present church stands, on which also is situated the old priest's house a two-story building erected in 1859, in which Father Heitmann continues to live, and also the cemetery; across the road, opposite the church, two acres on which stands now the first little church, remodeled for a Sisters' residence; the third piece of land, four acres, is located, about a half mile southeast of the present church, on which stood the first church and where also was the first little cemetery. The present pastor is living in a rented house, at a distance of about one block from the church. St. John's parish has a Rosary Society, for married women, with twenty members; a Sodality for single women, sixty-five members; a Sodality for single men, thirty members; the Central Verein, eighty-one members; Catholic Foresters, sixty-two members, and the Columbian League, with thirty-six members.

The congregation consists of eighty-nine families, numbering 406 souls. Father Buchheit is about to make repairs and improvements, which have become necessary, on the church, to cost about \$500. He also had an architect to prepare the plans and specifications for a new pastoral residence; which will contain about twelve rooms, is to be constructed a frame building, will cost about \$4,500.

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## FORT WAYNE.

### ST. MARY'S CHURCH.

1848.

In 1848, thirty German families, who were members of St. Augustine's Church, bought some lots on the corner of Lafayette and Jefferson streets for \$1,700. This was the inauguration of St. Mary's Church, for the German Catholics. An evidence of the fact that these people were in earnest, is seen when five men mortgaged their farms to pay for the lots. The first building erected measured 32x64 feet, and was completed on the 29th of November, 1848. This building afterwards served as a girls' school. The Rev. Edward M. Faller was the pastor of the new parish. At the same time a small one story

frame house was built to serve as a pastoral residence. A frame school house, that served the Germans, when still members of St. Augustine's parish, was moved in 1849 from Calhoun street to the rear of the pastoral residence.

Bishop de St. Palais, of Vincennes, visited the new parish in 1850 to administer Confirmation and gave the church \$500. The first edifice served for church purposes until 1858, when the erection of a more commodious building was begun. In 1857, the Rev. Joseph Weutz was made the successor of Father Faller, who had been transferred to New Albany. The cornerstone for the new St. Mary's Church was laid by Bishop Luers, in the summer of 1858, and on the second of November, 1859, the church, 133x66 feet, was dedicated by him. The erection of the church entailed an expense of \$30,000. During the absence of Father Weutz in Europe, in 1871, Rev. F. Von Schwedler had charge and completed the spire. Father Weutz's assistant priests were, in turn, Revs. A. Heitmann, A. Young and B. T. Borg.

Rev. J. Weutz resigned the pastorate of St. Mary's in 1872, and Bishop Dwenger appointed the Rev. Joseph Rademacher, with Rev. Charles Steurer as his assistant. Seven years later, Father Rademacher was transferred to Lafayette. Rev. J. H. Oechtering was appointed pastor of St. Mary's on July 14, 1880. He had for assistants, successively, the Revs. C. Steurer, C. Ganzer, L. A. Moench, C. M. Romer, R. Denk and G. Hottenroth.

Half past one o'clock in the afternoon of January 13, 1886, will ever remain memorable in the history of St. Mary's. At that hour the boiler, beneath the church, from some cause not known, exploded. The church now presented a disastrous scene of wreck and ruin. The shock of that explosion was felt over the city. The fireman was killed and a little girl, passing the church at the time, was struck and instantly killed by a door blown from its hinges. But the energetic pastor and his generous people were not discouraged. An architect of Cleveland, at once received orders to draw the plans of a new and better building. On the 11th of July, 1886, the cornerstone of the new church was laid by Bishop Dwenger. The present St. Mary's Church, including decorations and furniture, cost \$100,000. It was dedicated on the third Sunday of Advent,

1887, by Bishop Dwenger, amidst the rejoicings of a vast concourse of people. Bishop Rademacher, of Nashville, and Very Rev. Abbelen, of Milwaukee, took part in the solemnities. The seating capacity of the church, exclusive of galleries, is 950. Its style of architecture is Gothic, the length being 195 feet, the width 68 feet, and the height of the middle nave at the intersection of the arches is 66 feet. The transept has a length of 84 feet and a width of 34 feet. Each nave ends in a sanctuary of octagonal form. The front of the building is flanked on each side by towers about 120 feet in height. The main steeple in the middle, including the cross has a height of 237 feet. The Crucifixion Group over the main altar is a work of art. St. Mary's Academy, a handsome building, took the place of the old school house in the year 1892, at a cost of \$20,000.

In the year 1903 a large building was erected for a boys' school, on the two lots opposite the church. On the ground floor are six school rooms. The second story contains a magnificent hall, dining-room, etc. In the basement are meeting and recreation rooms for the young men, a gymnasium, bowling alleys, billiards, library and reading rooms and baths. The cost was \$30,000. In the same year a steam heating plant was provided.

The priest's house, a frame structure, was bought with the lot on which it stands, in 1886, for \$5,000. An addition cost \$1,800. The first house was a little frame building erected in 1846; the second, was of brick costing \$5,000, but it was destroyed by the explosion in 1886.

A house for the organist, a two-story brick building, situated west of the boys' school, cost about \$3,000. A boiler house south of the church built of stone and brick, 30x20 feet, cost about \$1,200.

Ten boys of the parish have become priests and forty-five girls have become Sisters.

Priests who served St. Mary's Congregation: Rev. Edward M. Faller was pastor from 1848 till 1849; Rev. Joseph Weutz, from 1857 till 1872; Rev. Joseph Rademacher, from 1872 till 1880; Rt. Rev. Mgr. John H. Oechtering, V. G., has been pastor since 1880.

St. Mary's Church has the following societies: St. Charles

Borromeo Mutual Benefit Society, with 166 members, was organized in 1859, for men; Catholic Knights of America, with forty-one members, and Benevolent Legion, with eighty-seven members, are insurance societies; St. Aloysius' Society for young men, with 189 members, has existed since 1868; St. Stanislaus' Society, for boys up to their sixteenth year, with sixty-three members; St. Rose's Young Ladies' Society, established in 1868, is an altar society with 179 members; the Children of Mary, for girls up to their sixteenth year with seventy-five members; the Holy Rosary Society for married women, with 367 members, was organized in 1858; the Altar Society, for married women, was established in 1865; the Society of the Holy Childhood, for the school children; the Society for the Propagation of the Faith. Two school societies, the one for men, the other for women, organized for the support of the schools.

The parish has 488 families, and the total number of souls is 2,196. The two school buildings, with ten school rooms, in charge of twelve School Sisters of Notre Dame, are attended by 535 pupils. The debt on the church property is \$9,010.

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### MISHAWAKA.

ST. JOSEPH'S CHURCH.

1848.

The history of this parish dates back to the year 1833, when the celebrated Father Badin visited these parts. However, in 1844, Very Rev. Edward Sorin, C. S. C., established a regular order of services for Mishawaka, and for a few years Mass was celebrated in the homes of Edward Mulligan, George Smith and Jeremiah Luce. From 1848 until 1855, a room in the residence on the southeast corner of Lawrence and Margaret streets was arranged for divine service, and to it the name was given, "Holy Angels Church." In the latter year, 1855, a small frame building, for church purposes, was erected on the north-west corner of Grove and Sarah streets, but this building was destroyed by fire in 1860. The priests who attended Mishawaka, prior to 1857, were all members of the Congregation of the Holy Cross. Their names were: Very Rev. Edward Sorin, Revs. F. Cointet, J. Gouesse, R. A. Shortis,

W. Masterson, C. Schilling, A. Fourmount, M. P. Rooney, B. J. Force, Alexius Granger, E. B. Kilroy, Thomas Flynn and M. Prendergast.

The Rev. B. Mager was the first resident pastor at Mishawaka, from 1857 for a period of eighteen months. In 1859, Rev. Henry Koenig was appointed, who began at once to collect funds for a new church. The Civil War brought on hard times, and Father Koenig made collecting trips into Ohio, not without success. At this time, Mishawaka had about thirty-four Catholic families. The new church was a brick building with stone trimmings, with a seating capacity of about 300, and was erected by Father Koenig, on the corner of Third and Spring streets, where the school-house now stands, at a cost of about \$8,000. Bishop Luers laid the corner stone in June, and dedicated the church on December 8, 1861. The name of the church was now changed from Holy Angels' Church to St. Joseph's Church. This church served the congregation, as a place of worship, until October 22, 1893. In the old church 1826 baptisms were administered, 284 couples were married, and from it 580 were buried.

The Rev. August Bernard Oechtering took charge of St. Joseph's Church, Mishawaka, on May 17, 1867. He found it indebted for \$3,000, and the furnishings of the church poor. He paid off most of this debt during two years, and 1869 purchased the property on the corner of Fourth and Mill streets, for \$3,200.

As far back as 1854, a French lady taught the few Catholic children in a building, at the southeast corner of Main and First streets. Later, the Sisters of the Holy Cross located in Mishawaka, and would have established St. Mary's Academy in what is now Battell Park, but fanaticism and bigotry of a violent type drove them away. After this, until 1864, school was taught, by different gentlemen, in the vestry room of St. Joseph's Church. In that year, a brick school building was erected, on Spring street, in the rear of the church. A frame school-house was built on Fourth street, in 1870, and in 1876 an addition was made to the brick school-house, and still later another school was built on Mill street.

Prior to 1885, additional improvements were made in the frescoing of the church, in the purchase of a pulpit and of three

large bells. Ground for the Catholic Cemetery had been bought in 1865, and here too, many improvements were made. A residence for the Sisters, known as St. Agnes Convent, as well as the pastor's residence, the latter on the corner of Fourth and Spring streets, were provided. Up to this time the pastor resided in the frame dwelling, now occupied by the janitor.

The Silver Jubilee of Father Oechtering, in 1886, was celebrated with particular solemnity. Bishop Dwenger of Fort Wayne, Bishop Rademacher of Nashville, many priests and distinguished laymen took part. Many other memories cling to the old St. Joseph's Church. From this church went forth seven young men as priests, two young men for the religious state of life, four ecclesiastical students and seventeen young ladies, as Poor Handmaids of Jesus Christ. The present Chancellor of the diocese of Fort Wayne, the Rev. Simon M. Yenn, was one of the boys of old St. Joseph's.

The first steps, toward the erection of the new church, were taken in November 1885, when a building fund was started, and in five years \$22,000 had accumulated. The new church was to be Gothic in style, of white brick with limestone trimmings; and the dimensions were to be 151x60½ feet; height of ceiling 50 feet and elevation of the spire 163 feet. On April 20, 1891, Father Oechtering "turned the first shovel full of earth, and the building committee following in the order of the seniority," and on August 30th, in the presence of 10,000 people, the corner stone was laid, Bishop Rademacher, of Nashville, officiating, and Rev. Thomas E. Walsh, President of Notre Dame University, preaching the English and Rev. D. Wermers of Detroit, the German sermon. The new church was dedicated, with becoming solemnity, on October 22, 1893, by Bishop Rademacher, now Bishop of Fort Wayne. Very Rev. A. Morrissey, of Notre Dame, and Rev. J. H. Oechtering of Fort Wayne, preached the English and the German sermons. The cost of the church and furnishings amounted to \$65,000. It may be remarked, that the artistic communion railing, the pulpit and the altars were built by Mr. Erb and his sons, and that the pipe organ was built by Mr. Louis H. Vandinter; these gentlemen being members of the congregation.

The school accommodations proved to be entirely unsatisfactory by this time. A new school building was determined

on, which was to be a two-story and basement building of brick and stone, with self supporting steel truss, slate roof. The dimensions were to be 136x70 feet with a transept of 80 feet. It was to have eight class-rooms, a chapel to seat 300 people, and a hall accommodating 700. The basement to be a gymnasium and recreation room. The cost of this building was estimated at \$40,000. Rev. John H. Guendling officiated at the laying of the corner stone, and Rev. John Cavanaugh, C. S. C., delivered the sermon on education, June 22, 1902. On Sunday, May 3, 1903, the building was dedicated by Bishop Alerding, who in the forenoon also administered confirmation to a class of 75.

The energetic, untiring pastor, Father Oechtering, departed this life on December 28, 1902, and was succeeded by Rev. Louis Aloysius Moench, on February 1, 1903, as Vicar pro tem. and on June 29, of the same year, was named irremovable rector. He found a debt of \$37,000 on the church property, and he found also that the \$40,000 school building, though under roof, was not completed and not furnished. The church grounds had to be graded, and cement sidewalks had to be constructed around the entire square. After four years of his pastorate, we find that he has made all the improvements necessary and that the indebtedness of the church property has been reduced to \$17,450. There are 378 families and the number of souls is 1700.

Seven Poor Handmaids of Jesus Christ teach the school attended by 350 pupils. The Sisters reside in the St. Agnes' Convent, on Fourth street, opposite the church square. This property was a donation by Mrs. Phillips.

St. Joseph's Church has the Holy Rosary Society for married women, with 220 members; the Young Ladies' Sodality, with 125 members; the Sacred Heart Sodality, for girls under 16, with 54 members; St. Leo's Society for Boys, with 50 members; St. Aloysius' Society, for Young Men, with 35 members; St. Joseph's Society, for Men, with 175 members; the Catholic Knights of America, with 45 members; the Catholic Order of Foresters, with 60 members; the Women's Catholic Order of Foresters, with 35 members, and the Catholic Order of Foresters, with 35 members, and the Catholic Benevolent Legion.



Mr. William P. O'Neil, "the historian of St. Joseph's Congregation," has our thanks for the information given.

The assistant priests at St. Joseph's have been, in the order given: Rev. Peter Schmitt, Rev. Michael P. Louen, Rev. John C. Keller, Rev. Charles Stuer, Rev. Lawrence A. Eberle, Rev. Joseph Jagemann, Rev. L. Jungblut, and Rev. E. Werling, since June 8, 1907.

### MICHIGAN CITY.

#### IMMACULATE CONCEPTION CHURCH.

1849.

In all probability, the ancient and mysterious establishment known as A-ber-Cronk at the mouth of Trail Creek was a trading post for exchange for the Indians. It is here where Michigan City is located, and was early known as Baileytown, so called after Joseph Bailey, a trader and agent for the American Fur Company, about the year 1832. The directory for 1844 mentions Rev. M. de St. Palais in connection with Michigan City. The church records of St. Mary's Church name the following early missionaries: Rev. R. A. Shortis, C. S. C., 1847-1852; Rev. C. Schilling, C. S. C., 1852-1853; Rev. A. Granger, C. S. C.; Rev. F. Cointet, C. S. C.; Rev. M. P. Rooney, C. S. C.; Rev. R. Wallace, C. S. C.; Rev. B. J. Force, C. S. C., from January 1853 to October 1854; and Father Schilling again, from October 1854 to March 1855. Rev. Thomas Flynn, C. S. C., paid visits from March 1855 to December 7, 1856; Rev. E. B. Kilroy and Rev. B. Mager to October 25, 1857; on this date the Rev. Paul Gillen, C. S. C., was appointed the first resident pastor of Michigan City.

The first church was remodeled from a small warehouse to the size of about 20x30 feet, in 1849; it was situated on the corner of Washington and Second streets. This structure was replaced by a new frame church in 1854, and it is supposed was erected while Father Gillen was paying occasional pastoral visits here; the church was called St. Ambrose's Church. The Catholics of these early days were Irish, employed on the construction of the Michigan Central railroad. Gradually, however, German Catholics also settled in and about Michigan City. Rev. Martin Sherer, who resided at Laporte from 1854 to 1858, frequently visited Michigan City, and at his invitation

the Rev. F. X. Weninger, S. J., gave a mission for the Germans. He induced the Germans to build a church of their own, in 1859, on the corner of Washington and Fourth streets.

In 1856 a parochial school was established alongside of St. Ambrose's Church, and a small frame dwelling for the Sisters of the Holy Cross. The priest's house, a small dwelling of three or four rooms, stood east of the church. The Catholic population being too small to maintain two separate parishes, the Rev. E. B. Kilroy was made pastor of both, while Father Sherer attended the Germans, from Laporte. Both Father Kilroy and Father Sherer were succeeded by Rev. George Steiner, as pastor of both churches from October 25, 1860 till September 21, 1864. Exclusive of labor and material donated, the cost of St. Ambrose's Church, school, Sisters' house and pastoral residence, did not exceed \$1,500. The other, St. Mary's Church, costing \$1,521.34 had a debt of \$940.04, when Father Steiner took charge. The so-called trustees created many difficulties for the pastor, in their anxiety to manage the finances of the parish. However there was not much to manage, when we see from the church books that the total receipts for the year 1861, amounted to \$264.62; for 1862, \$325.78; and for three months of 1863, \$46.20. On August 1, 1863, Bishop Luers attended a meeting of the parish, at which certain rules for the government of both parishes were adopted.\*

Rev. Julius Becks succeeded Father Steiner, and was pastor of both St. Ambrose and St. Mary's Churches, celebrating Mass in both churches, on every Sunday. This order of things continued until November 1, 1867, when both congregations were united, and began the construction of the present church, on Tenth and Buffalo streets. The number of souls, at this time, was from 120 to 150 families. The present St. Mary's Church, the school, the Sisters' Convent and the parochial residence stand on the ground purchased in 1852, for a cemetery. In this cemetery were buried the Catholics of Monon, Rensselaer, Lacrosse, Valparaiso, and Chesterton. Encroaching on the city limits this cemetery was condemned, and Father Becks purchased ten acres of ground to the south

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\*One of the rules adopted was: "Dass die Gemeinde ihren Seelsorger die Befoerderung ihrer geistlichen sowohl als auch materiellen Vortheile gaenzlich ueber lasse und in ihm den Vorstand, Secretaer, Schatzmeister, kurz den Gemeinde-oder-Kirchen-Vor-Neben-Hinter-und-Beisteher erkenne." The minutes of the meeting were signed, Rev. G. Steiner.

of the present city cemetery. The remains of all the buried were removed to the new cemetery, which was consecrated by Bishop Luers, in 1865. Of the four acres of the old cemetery one full block and a three-quarter block were retained for church purposes.

St. Mary's Church was built in 1868, and dedicated by Bishop Luers in 1869. The cost of the church and of the frame priest's house was \$23,450. The church is Gothic, having simple but neat decorations; the debt in 1885 was \$5,965. Father Becks built the present church and the old priest's house.

The present pastor, Rev. John Bleckmann, was appointed to succeed Father Becks, on February 18, 1885. He has made many purchases and improvements, such as a new pipe organ for \$1,500, new side altars for \$800, frescoing of the church for \$1,460, new pews for \$1,365, gas and electric lighting with fixtures for \$1,935, steam heating plant for \$1,532, chime of church bells for \$1,230. The seating capacity of the church is 600.

Father Bleckmann erected the school buildings in 1886; the dimensions are 90x70 feet, with the Sisters' residence of fifteen rooms to the rear of the school building, at a cost of \$23,372. The sum of \$2,675 has been spent since, on the school, for various improvements. The Sisters of the Holy Cross taught the school up to 1897, when the Sisters of Notre Dame took charge. The eight grades and three years of high school are being taught by ten Sisters, with an attendance of 366 pupils. In 1905, Father Bleckmann erected a new pastoral residence with all modern conveniences, at a cost of about \$17,000, to replace the old frame building, which had become entirely unfit for use. Other improvements, such as grading of the grounds and cement walks around church, school, and priest's house, were made in the same year. The debt on the church property is \$26,341. The pastor's calculations are, that this debt will be wiped out in five years.

St. Mary's Church has the following societies: St. Joseph's Aid Society, since 1862; St. Joseph's Altar Society, since 1876; Foresters, German and English Courts, since 1887; St. Aloysius' Sodality, for Boys; The Rosary Society for Married Women, since 1856; Ancient Order of Hibernians, since 1888;

Knights of Columbus, since 1904; the Sodality of the Immaculate Conception, with one hundred and twenty members, since 1876; the Children of Mary, with sixty-five members, and the Purgatorian Society, with eighty members. The Altar Society furnished new altars, pulpit and statuary. The Young Ladies' Sodality and the Rosary Society have done much towards furnishing both the church and the pastoral residence. St. Mary's Parish has 454 families, numbering 2531 souls. The parish has given the Church six priests, and, various religious communities, sixteen sisters.

Father Becks' assistants were Rev. A. Ellering and Rev. C. Romer. Father Bleckmann had the following assistants: Rev. J. H. Werdein, from July 1888 to July 1890; Rev. E. J. Wrobel, from July 1890 to January 15, 1891; Rev. Gregory Zern, from June 21, 1895 until September 24, 1896; Rev. George Schramm, for a short time; Rev. Herman Juraschek, from September 24, 1896 until July 1897; Rev. George Horstmann, till August 1900; Rev. Thomas Jansen, till February 1903; Rev. William C. Miller, till August 28, 1906; Rev. John Oberholz, till June 8, 1907, when Rev. John Bleckmann succeeded him.

On the fourth Sunday of each month, the pastor of St. Mary's celebrates Mass for the Catholic inmates of the State Prison, at Michigan City.

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## NIX SETTLEMENT.

### ST. CATHARINE'S CHURCH.

1850.

The first immigrants in this part of the country were the Nix family, in 1847. Mass was celebrated, as early as 1848, in the house of Jacob Nix until, in 1850, a small frame church was erected, about three quarters of a mile southwest of the present church. The priests, who officiated in the house of Mr. Nix and in the first church, were Rev. E. M. Faller, Rev. A. Schippert, Rev. Frederick Fuchs, Rev. Jacob Mayer and Rev. Henry V. Schaefer, who came either from Fort Wayne, or Huntington. The church burned down, in 1868, and then divine services were held in the school house, near the site of the old church. Two acres of land were donated for church

and cemetery, by George Bemer. Rev. Theodore Vander-Poel, residing at Arcola, had charge of Nix Settlement and Roanoke, at that time. On July 19, 1869, the corner stone of the new brick church, 56x34 feet, was laid by Father Schaefer; Rev. George Steiner preached the sermon. Rev. William Woeste, and after him Rev. Cosmas Seeberger, C. PP. S., were resident pastors, at Roanoke, in rented houses, visiting Nix Settlement, the former twice a month, the latter every Sunday. Rev. W. Conrad Miller was the first resident pastor, at Nix Settlement, from October 1881 till 1883. In 1882, he erected the present priest's house, at the side of St. Catharine's Church. Prior to 1882, Father Miller resided at Roanoke, after that time at Nix Settlement. His successors were: Rev. F. J. Lambert, 1883 till 1884; Rev. Philip Guethoff, from 1884 to 1889; Rev. Edward J. Boccard, from 1889 till 1895; Rev. Bruno Soengen, from December 1895 till June 23, 1905; Rev. John Biedermann, since June 30, 1905.

The first brick church was defective in its construction, and was condemned, upon expert examination, by Bishop Rademacher. The building was accordingly torn down, and in its stead and on the same site, a larger and better church was erected. The dimensions of this new and present church are 36x84 feet; it is built of brick and has Bedford stone trimmings, the style of architecture is Gothic. The interior is finished in quarter-sawed, red oak, and is furnished with three Gothic altars, white and richly gilt, confessionals of oak, the pews of the same material, all oil finished. The seating capacity is 300. The windows are stained glass, and the frescoing is artistic. Bishop Rademacher being sick at the time, the corner stone was laid by the Vicar General, Very Rev. J. H. Guendling, on Trinity Sunday, 1899, and was dedicated on October 8, of the same year, in the presence of fully 3,000 people, by Rev. J. H. Oechtering, of Fort Wayne. The church was built during the pastorate of Father Soengen, and the cost of it was \$10,000 with a debt of \$1,700.

Fathers Guethoff and Boccard contributed their share, during their pastorates, towards the improvement of the church property. The present pastor, Father Biedermann, installed in November 1905, a most satisfactory method for heating the church. The population of the parish at the present time is

thirty-four families, and a total of 166 souls. Other improvements, made by Father Biedermann, of a porch to the pastoral residence and of cement walks for the house and church were found necessary.

St. Catharine's Church has St. Joseph's Sodality for married men, and St. Ann's Sodality, for married women, both since 1883; St. Mary's Sodality for single women, and St. Aloysius' Sodality, for single men. One child of the parish was ordained priest, in 1902. The total membership of the societies is eighty-three.

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### BESANCON.

#### ST. LOUIS' CHURCH.

1851.

French immigrants made up the settlement in Jackson township of Allen county, now called Besancon, about 1840. At that time it was known as New France. The thrifty settlers made, of the swamp land, the best farm land in Allen county.

It was Rev. A. Bessonies, who first attended to their spiritual wants. He said Mass in the log house of Joseph Dodone. When, on January 14, 1851, Gideon Dickerson donated four acres of land to Bishop de St. Palais, a neat church was at once erected by Father Bessonies and placed under the patronage of St. Louis. Father Bessonies' labors here ceased, when the diocese of Fort Wayne was established, at the close of 1857. After him, Rev. Julian Benoit attended New France regularly, until 1864. He was held in great esteem and reverence by the people of New France. His picture is seen upon the walls of nearly every home; and, when the ceiling of the present church was first decorated, the parishoners insisted that the artist paint Father Benoit's portrait among the figures of the angels, on the sanctuary ceiling. Rev. Grevin was the first resident pastor. He built the first priest's house, a modest cottage, costing only a few hundred dollars. The four immediate successors of Father Grevin remained less than two years. They were: Rev. J. C. Carrier, C. S. C. from April to November 1866; Rev. F. M. Ruiz from November 1866 to April 1867; Rev. A. de Montaubricq from April to

December 1867 and Rev. Vandevannet from December 1867 to October 1868. Rev. A. Mignault then had charge of the parish until January 1, 1870, when the Rev. A. Adam, whom the well known Father Sorin of Notre Dame brought with him from France, became the resident pastor of St. Louis' Church.

About this time, New France received its present name Besancon, owing to the fact that a large portion of the first settlers emigrated from the vicinity of the city of that name, in France. Father Adam, perceiving that the little frame church was becoming much too small for his growing congregation (then numbering 600 souls), and realizing that the people were now able to erect a more stately and substantial edifice, began to collect funds towards building a new church. Father Mignault had laid the foundation. When completed the church cost \$10,000. The parishoners furnished timber for the most of the lumber, and the bricks were burnt a few rods from where the church stands. Father Adam contrived a unique way of raising funds for the new church. He asked the head of each family to raise a calf until it would be three years old; and his request was complied with. Each donated calf was marked by the pastor, as soon as it came into the world. Then on a given date a public sale was advertised, to which prospective buyers came from far and wide. The sale of these cattle netted over \$3,000. In 1875 Father Adam received permission from Bishop Dwenger to return to France.

• The Rev. W. Demers, C. S. C., was appointed to succeed Father Adam, in 1875. A year later Rev. Constantine Maujay was made pastor, and served for two years. In 1880 Rev. Felix Veniard, C. S. C. took charge and liquidated the indebtedness of \$3,000 on the church. Of this amount Father Benoit contributed \$500. Father Veniard was longest the resident pastor of St. Louis' Church, having served from 1880 till his death in 1893. For the space of one year Besancon was attended every Sunday from the Cathedral, at Fort Wayne, by Rev. Charles Guendling and Rev. William J. Quinlan, of whom the latter built the present priest's house. Father Quinlan collected over \$4,000 before the house was completed.

In June, 1894, Rev. F. X. Labonte was appointed to the pastorate of Besancon, where he remained until February 1902, nearly eight years. During his pastorate he made exten-

sive improvements. Besides making repairs on the church and installing a new heating apparatus, he purchased six additional acres of land, on which stood a house, on September 1, 1897, at a cost of \$1,050. On this ground he built a school and Sisters' residence, in 1898, at a cost of about \$4,000. St. Joseph's School, this was its name, was opened in the fall of 1900, with the Sisters of St. Agnes in charge. From February to June 1902, the Rev. F. J. Dandurand attended Besancon from Monroeville.

The Rev. John F. Noll was transferred from Kendallville to Besancon, in June 1902. There was \$6,000 of debt on the place when he took charge, which he reduced to \$2,500, besides paying for improvements costing \$3,000. The Church was beautifully frescoed in 1904, the school house renovated and church property generally improved. Three new altars, which, with their furnishings, cost \$1,300, were placed in the church and solemnly dedicated on May 30, 1906. On July 11, 1906, Father Noll was transferred to Hartford City and the Rev. Charles Dhe was appointed pastor of St. Louis' Church, at Besancon, where he remains at the present time. St. Louis' Congregation now has 108 families numbering 544 souls.

St. Louis' Church has the Confraternity of Christian Mothers organized on March 19, 1906, with forty members, and the Children of Mary Sodality, with twelve members. Two boys of the parish are now preparing for the priesthood. The school is attended by forty-eight pupils, taught by two Sisters of St. Agnes. The debt on the church property, at the present time, is \$2,300.

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#### HESSE CASSEL.

#### ST. JOSEPH'S CHURCH.

1851.

In the archives of St. Joseph's Church is found an old book, dated September 29, 1841, in which the Catholics of that time pledged themselves to pay a certain amount for the support of their priest, Rev. Joseph de Mutzig Hamion. Similar lists are found in that book up to 1846. The first priest visiting the Catholics here was, likely, Father Hamion. The first settlers were immigrants from Hesse Cassel, diocese of Fulda.



The church grounds consist of four acres, secured at four different times. These grounds also answer for cemetery purposes. The first church, a log building, was erected in 1851 or 1852, and later on a frame addition was made. The present church begun in 1860, was finished in 1861, by Rev. Jacob Mayer. Its dimensions are 80x42 feet, and will seat 250 persons. It is a plain structure, without any pronounced style of architecture, though the altars, placed in 1892, are Gothic.

The present school was built by Rev. J. H. Hueser, D.D., in 1879, a two-story brick building, 32x20 feet, with accommodations for 100 pupils. The cost of this building, including a dwelling for the sisters, was about \$3,690. Until 1870, the school was in charge of the Poor Handmaids of Jesus Christ; since that time two Franciscan Sisters, of Joliet, Illinois, have taught the school, attended by sixty-six pupils. The school is a free school, all the expenses being paid by the St. Joseph's School Society.

The priest's house is a brick building. It was begun at an earlier day, but Rev. Joseph Nussbaum, the first resident pastor at Hesse Cassel, completed it, in 1875. It was Father Nussbaum also who began to keep the parish records, as they should be kept. Four girls of Hesse Cassel have become Sisters.

The following are the priests who have served the Catholics, at Hesse Cassel. The list is prepared from the church records: Rev. Joseph de Mutzig Hamion, as early as 1841; Rev. Julian Benoit; Rev. Joseph Rudolph; Rev. Alphonse Munschina, 1845; Rev. Edward M. Faller, from 1847 till 1851; Rev. B. H. Schultes, from 1851 till 1856; Rev. Joseph Weutz, 1857. The names of Fathers Schultes, Benoit and Faller appear in 1857. Rev. John Force, 1857; Rev. L. Schneider, 1858; Rev. Jacob Mayer, from 1858 till 1863; Rev. Martin Kink, from 1863 to 1866; Rev. William Woeste, from 1866 till 1872; Rev. John Wemhoff, 1868; Rev. Joseph Nussbaum, from 1873 till 1877: first resident pastor; Rev. William Geers, 1877; Rev. J. H. Hueser, D.D., from 1877 till January 1880; Rev. John Mark, from 1880 to 1897; Rev. Maximilian Benzinger, since October 17, 1897.

St. Joseph's has seventy-three families, numbering 386 souls. St. Joseph's School Society, for married men; St.

Mary's Altar Society, for married women; St. Aloysius' Society, for single men, and the St. Agnes' Society, for single women, have a total membership of two hundred and twenty. The Confraternities of the Holy Rosary, of the Holy Family, and for the Poor Souls, aggregate one hundred and fifty members. The church property is out of debt.

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### LOTTAVILLE.

#### SS. PETER AND PAUL'S CHURCH.

1851.

The Catholic settlers at Lottaville, numbering about thirteen families, had emigrated from Bavaria, from 1840 to 1842. It seems that Rev. Francis Fischer, who at the time resided in Chicago, celebrated Mass for the first time in Lottaville (Turkey Creek) in a log house, in the year 1841, and paid bimonthly visits until 1846. Rev. A. Carius residing at St. John, Lake county, paid Lottaville regular monthly visits up to the year 1851, when a frame church was erected on the grounds of the present cemetery. At this time the number of families had increased to forty. It appears from the records that Revs. C. Schilling, C. S. C., Fuerst, James Joseph Mayer, Dresch, Wolfgang N. Giedl, paid Lottaville occasional visits.

Rev. Philip Wegemeyer was the first resident pastor, and was succeeded by Rev. M. P. Wehrle, who built the stone church in 1863. Lottaville did not have a resident pastor continuously. Rev. Matthew Jacob Schmitz, of Dyer, attended it and built the present priest's house. The Rev. Henry Meissner was pastor at Lottaville from July 1871 to 1873, and was succeeded by Revs. F. J. Freund, in 1874, F. X. Baumgartner, from 1874 to December 1880, H. M. Roth, until the spring of 1883, Maurice Kaeder, O. S. B., and Æmilian Wendell, O. S. B., in 1884. After these came the Rev. Joseph Flach from 1885 till July 29, 1888, and after him Rev. Charles V. Stetter, D.D., who erected the present Sisters' dwelling. For two years, until November 1905, Lottaville was a mission attended from Hobart by Rev. Thomas F. Jansen, during which time the School Sisters of Notre Dame came to Lottaville. On November 6, 1905, the Rev. Frederick Koenig was appointed pastor of SS. Peter and Paul's Church at Lotta-

ville, which position he holds at the present time. He at once erected a suitable school-house, consisting of a basement, two school-rooms and a hall. Three School Sisters of Notre Dame have charge of the school, with an attendance of sixty-six pupils. The congregation has a cemetery of four acres. Besides this there are two acres, on which the church, the school-house, the priest's house and Sisters' residence have been erected.

There is a debt of \$3,500 on the church property. The parish has forty-eight families, numbering 259 souls. The Altar Society, for married women, has forty-two members; the Sodality, for single women, fifty-eight members; the same for single men, twenty-four members; and the Catholic Order of Foresters, thirty-one members.

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#### PULASKI.

##### ST. JOSEPH'S CHURCH.

1852.

This mission comprised Indian Creek township, of Pulaski county, and had two distinct settlements, known as Pulaski and Indian Creek. The first Catholic settlers were Germans, arriving here about the year 1840. They came from northern Ohio, at the time of the construction of the canal through Logansport. The first baptism for the station Pulaski was recorded by the Rev. F. A. Carius on September 10, 1846, and the first baptism for Indian Creek by the Rev. E. M. Faller on September 2, 1851. These stations were visited by Rev. F. A. Carius 1846 till 1847, Rev. Patrick McDermott 1848 till 1850, Rev. E. M. Faller and Rev. Philip O' Connell in 1851.

In the year 1852, the first church, called St. Ann's and later St. Francis of Assissi, was erected. It was a frame building, 16x24 feet, and had in it one door and two windows. It was situated one mile west of the present Pulaski. When in 1870 a larger frame church was built, this smaller one was added to it, and used for a sacristy. The first church in the Indian Creek settlement was erected in 1855, and was enlarged in 1858. This location was abandoned in the year 1866, when a new frame church was built about two miles south of Pulaski. At the time these first churches were erected, Father Carius had charge of these missions. He was succeeded by Rev.

William Doyle, in 1855. Bishop Luers, in 1858, sent Rev. F. X. Nigh as the first resident pastor to Pulaski, with Indian Creek, Winamac, Monterey, etc., as missions. Father Nigh resided with a private family. His successor, in 1862, was Rev. Martin Kink, who did not reside here. One baptism, by Rev. B. Kroeger, is recorded in the fall of 1863. Rev. B. J. Force was pastor from 1864 to 1866, during which time Rev. Joseph A. Winter also attended these missions. The pastorate of Rev. Henry Koenig extended from 1867 till the close of 1872. He bought one-quarter of an acre of ground, near the Indian Creek Church, and on it built the first priest's house, a small frame building. Rev. Bernard Wiedau was pastor from the close of 1872 till the summer of 1873.

Bishop Dwenger, in the summer of 1873, gave the Fathers of the Congregation of the Most Precious Blood charge of the churches at Pulaski and Indian Creek. The first priest sent was Rev. Augustine Reichert, C. PP. S., who resided at Winamac, and from there attended these churches for about three months. After him came the following Fathers: Rev. Beatus Ziswyler, C. PP. S., from 1873 to 1874; Rev. Cosmas Seeberger, C. PP. S., in 1875; Rev. Theobald Schoch, C. PP. S., in 1876; Rev. John Frericks, C. PP. S., in 1877; Rev. Cosmas Seeberger, C. PP. S., again from 1878 till 1880; Rev. John Frericks, C. PP. S., again from 1881 till 1889; Rev. Frederick Baumgartner, C. PP. S., in 1890; Rev. Raphael Schmaus, C. PP. S., from 1891 till 1893; Rev. J. Wilibald Sliemers, C. PP. S., from 1894 till 1896; Rev. Erhard Fritz, C. PP. S., from 1897 till June 1901; Rev. Martin L. Dentinger, C. PP. S., from 1901 till October 1903; Rev. Julian Meyer, C. PP. S., six weeks, in 1903; Rev. Anthony Dick, C. PP. S., from November 24, 1903 till September 30, 1905; Rev. Frank X. Schalk, C. PP. S., since October 1, 1905.

When, in the year 1894, Bishop Rademacher visited these churches and saw how they were old and decaying and how inconveniently they were located, being only a few miles apart, he decided it would be best for both, if the two parishes were united into one, by building a church in Pulaski. Father Sliemers then bought two acres of land, on the east side of the Tippecanoe river, just opposite Pulaski, and on this site the present priest's house and a chapel were built, in 1895. The

Sisters of the Precious Blood, prior to 1890, had conducted a school at Indian Creek, but in that year abandoned the place for a lack of funds and of attendance. Steps however have been taken for the erection of a new school, in the near future.

The corner stone for the new church was laid, on July 2, 1899, and the dedication took place on May 20, 1900, Father Fritz being the pastor. The building is of brick with stone trimmings, measuring 45x90 feet, with a tower 100 feet high, and has a seating capacity of 350. The cost of the church, including furniture, was about \$9,000. The church property has a debt of \$600.

St. Joseph's Church has the St. Rose's Young Ladies' Sodality and the Sodality of the Blessed Virgin, for Married Women. The number of souls in the parish is about 500, constituting 106 families. One boy and one girl, belonging to the same family, have entered religious communities.

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## AVILLA.

### ASSUMPTION OF THE BLESSED VIRGIN MARY CHURCH.

1853.

In the thirties, of the last century, Mr. Comparet established a trading post between Kendallville and Rome City, where the settlers and the Indians were accustomed to meet. It was here, that Father Badin paid occasional visits to the few Catholics, not numbering more than eight families. Father Lalumiere's name is still mentioned reverently as another of the pioneer missionaries. Rev. Alphonse Munschina visited the place, at a later date, attending to the spiritual wants of the Catholics in and about Avilla. After him came, at intervals, the Rev. Louis Mueller, resident at Fort Wayne, from 1836 until 1840. Father Benoit paid frequent visits to Avilla. The visits had to be made on horseback.

Mass was celebrated at Avilla, either in the log house of John Geiser or of Frank Borck. Rev. Joseph Rudolph also visited Avilla from Fort Wayne. The eight Catholic families, at that time living in or near Avilla, were organized into a congregation by Rev. Edward M. Faller, pastor at Fort Wayne, in 1853, and placed under the patronage of the Blessed Virgin

Mary. The land for the new church was donated by John Geiser; it was on the site of the present cemetery. A frame building, 25x36 feet, to serve as a church, was erected on the land donated and was dedicated by Bishop de St. Palais, in 1853.

Avilla received its first resident pastor in 1858, in the person of Rev. Henry Schaefer. The sphere of labor, assigned to him, extended from Elkhart county to the Ohio State line, and from Allen county north to the Michigan State boundary. Rev. Francis Deipenbrock was appointed to succeed Father Schaefer, in 1863. The little church having become entirely too small, he built an addition of twenty feet to it. Rev. John Wemhoff took charge in December, of the same year, and remained until December 1865. The Rev. A. B. Oechtering had charge until May 12, 1867.

The Rev. Dominic Duehmig arrived in Avilla on February 22, 1867, and on May 12th, of the same year, was installed as pastor of the Church of the Assumption at Avilla, and continued as such until June 3, 1905, the date of his death. Father Duehmig found his parish to consist of about forty families, and a little building 18x24 feet, serving as a school, with an attendance of only seventeen children. Father Duehmig at once added twelve feet to this building. He secured the services of John Everhardy as teacher, who was later succeeded by August Vogeding, who was organist of the church for twenty-eight years, and then by Edward Spoth, who had become a famous composer of church music. In 1872 the Poor Handmaids of Jesus Christ taught the school for some time, until the Sisters of St. Francis of the Sacred Heart took charge.

When Thomas Storey, in the early part of 1876, donated the congregation six and one-quarter acres of land, located about one-quarter of a mile south of where the first church stood, the majority of the members of the congregation decided to build the new church on this ground. The corner stone of the new church was laid, by Father Duehmig, in the fall of 1876. The new church is a beautiful brick building, 44x113 feet in size, and owing to careful supervision and management, including the frescoing, the pews and stained glass windows, cost only \$8,600. Bishop Dwenger dedicated it on May 19, 1878. The church is of Roman architecture, with a seating capacity

of 400. The pulpit and the side altars were placed in 1880, the pipe organ in 1885, and the main altar in 1895.

The new school house was erected in 1878. An addition, 30x36 feet was built in 1900, thereby enlarging the Sisters' dwelling, and providing a little chapel for their use. One hundred and fourteen children are on the school roll, taught by three Sisters. A commodious priest's house was erected south of the church, in 1889, at an outlay of \$3,600. In 1895 Father Duehmig became largely instrumental, in supplying the buildings of the Old Peoples' Home, with a more modern structure. In the year 1904, Father Duehmig erected a Mortuary Chapel in the cemetery and named it the Chapel of the Immaculate Conception, in commemoration of the Golden Jubilee of the definition of that dogma. Father Duehmig did not live to see it entirely finished. He departed this life, as already stated, on June 3, 1905.

Four great events have been specially commemorated in St. Mary's parish. First, the Silver Jubilee of Pope Pius IX, in 1871. Second, the Silver Jubilee of Rev. D. Duehmig, in 1891. Third, the Fourhundredth Anniversary of the Discovery of America, in 1892. Fourth, the Pontifical Silver Jubilee of Leo XIII.

The congregation has the following societies: The Rosary Society, for married women, seventy-seven members; St. Joseph's School Society, for married men, fifty-eight members; the Young Men's Sodality, for single men, sixty-six members; the Young Ladies' Sodality, for single women, sixty-six members; the Holy Childhood, for children, one hundred and ninety members; the Society for the Propagation of the Faith, sixty members; the Apostleship of Prayer, three hundred and seventy members; the Confraternity of the Scapular of Mount Carmel, fifty-six members; and the C. K. of A., forty-two members.

On July 1, 1905, the Rev. John H. Bathe took charge of the parish. Father Bathe cleared up the financial affairs of the congregation and on October 3, 1905, having finished the Mortuary Chapel, dedicated it.

Assistant priests at St. Mary's, in the order given, were: Rev. M. Zumbuelte, Rev. Louis A. Moench, Rev. Maurice Helferich, O. S. B., Rev. Henry Meissner, Rev. George Lauer, Rev. John Schmitz, and Rev. William C. Miller.

St. Mary's Church has given three of her sons to the priesthood and fifteen of her daughters have entered the religious state of life. The parish at Avilla has eighty-six families, numbering 509 souls. The debt on the church property is \$1,050.

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### LAPORTE.

#### ST. PETER'S CHURCH.

1853.

The Government had a land office located where Laporte now is, for the purpose of disposing of the land, in the year 1833. Settlers had arrived here as early as 1830. The town was surveyed in the year 1833. The first railroad to enter into Laporte was, what is now known as the Lake Shore and Michigan Southern, in 1852, and extended to Chicago the following year. The Lake Erie railroad was built between Laporte and Plymouth in 1856, and in 1871 the branch to Michigan City. With the building of the railroads Catholic families settled in Laporte. In those days, priests from Notre Dame visited the place at regular intervals, and Mass was celebrated in private houses. Mass was also celebrated in the old university building, better known as the Medical College, which was situated on the site of the present "Central School Building." Mass was even said in the old Methodist church, located on the northeast corner of Jefferson and Monroe streets. In the history of Laporte, by Packard, we read; "The existence of St. Peter's Church is almost coeval with that of the city of Laporte." An old baptismal record, and old records prior to 1870 show, that this church was formerly called the Church of the Nativity of the Blessed Virgin Mary.

In 1849, the Holy Cross Fathers visited Laporte, and said Mass once a month in a little school-house, at the west end of Harrison street. When no opportunity for Mass was given in Laporte, people would travel twelve miles over sandy and rough roads to Michigan City, to assist at the Holy Sacrifice. Many of them would go to Notre Dame to receive the Sacraments. The Holy Cross Fathers travelled, either in cumbersome farm wagons or on horse back to reach Laporte.



Rev. M. P. Rooney built the first church, 30x40 feet, part of which is still standing. It was erected between 1853 and 1854 and was very primitive. The faithful knelt upon mother earth, the altar was constructed of dry goods boxes, confessions were heard by the priests sitting on the altar steps. Later on, Rev. Francis Lawler added wings to the building, and to the rear of the church annexed the priest's house. Here the priests lived until 1880, when Rev. M. E. Campion built the present house, at a cost of \$1,793. Rev. John Crawley remodeled the church, in 1893, and built a steeple: but he did not live to celebrate Mass in the church he had beautified.

From the year 1840, Rev. F. Cointet, C. S. C., Rev. A. Shortis, C. S. C., and Rev. C. Schilling, C. S. C., visited Laporte and vicinity. Father Rooney was the first resident pastor. After him came Rev. R. Wallace, C. S. C., and Rev. B. J. Force, C. S. C. From 1854 to July 1859, Rev. E. B. Kilroy was pastor. Father Kilroy was succeeded by the Rev. Francis Lawler, the first secular priest in charge of this parish. Rev. Timothy O'Sullivan was pastor here from 1870 until June 1880. He also visited the missions Walkerton, Wanatah and Westville. During his time the Lake Shore railroad shops were moved from Laporte, causing an enormous decrease in the Catholic population. Father O'Sullivan was succeeded by the Rev. M. E. Campion in June 1880, remaining until May 1883. He built the frame pastoral residence. Rev. James A. Twigg came next, from the spring of 1883 until the fall of 1884, when he was succeeded by Rev. J. B. Crawley. The latter contracted pneumonia when the remodeled church was dedicated, and died on December 19, 1893. Until October 1897 Rev. John Grogan was the pastor, when he was compelled to resign owing to bad health. The present pastor was appointed on October 9, 1897, his name is Rev. George M. Schramm.

The present church property has 188 feet front on Monroe street. The ground was secured by the founder of Notre Dame. The seating capacity of St. Peter's Church is 400.

Brother Daniel, C. S. C. taught school, in 1855, using the church for a school-room. In the spring of 1856 school was taught in a building, located where now the priest's house stands. Later on, the Sisters bought the Walker homestead, situated on Ridge street, the ground comprising an entire

block, and located at a distance of about five blocks from the church. The old school building was moved to this place, and here the Sisters opened an academy for girls, though it is the parish school also. The school having become too small, it is being enlarged, at the present time. These sisters are Sisters of the Holy Cross. They reside in the convent, annexed to the school, which was formerly the old Walker residence. Non-Catholics also send their daughters to this school, which is called St. Rose's Academy.

St. Peter's Aid Society for Men, with a membership of fifty-two, was organized in 1901. Its object is to unite the men of the parish and afford relief in time of need. The Rosary Society, for married Women, was first called the altar society organized in 1855, and has a membership of ninety-one. The Sodality of the Children of Mary, established in 1882, has eighteen members. In 1903, the St. Aloysius Society was organized, with a present membership of twenty. The Young Ladies' Sodality of the Immaculate Conception has seventy members. The number of families is 162, numbering 654 souls. The debt on the church property is \$1,000.

Millcreek and Stillwell are stations, attended from Laporte. The pioneer pastors of Laporte had the care also of Chesterton, Warsaw, Walkerton, Wanatah and Westville, at different times.

A statement concerning St. Peter's Church at Laporte, dated July 26, 1872, made by Rev. Timothy O'Sullivan to Bishop Dwenger, presents some interesting items. A few may be given: "Value of church property \$6,375. Number of Full Families, including Walkerton, Fish Lake and Eastward on Railroad about 105, of these forty-five families do little or nothing for the church; some of them scarcely ever make their appearance in church. Families of Widowers or Widows, twenty-two, of which eleven pay little or nothing towards the support of the church. Parties married to non-Catholics five, of which three do nothing for the church. One woman has become an infidel. Young women or men working for themselves fifteen, of these six pay nothing or very little. Since my arrival at Laporte, about twenty-seven families have moved away. One or other of the parties is German. We have a parochial school and an Academy of the Sisters of Holy Cross. Income: Pew rents about \$600. Sunday collections

\$140. My salary here has been \$600 a year. Since I received charge of Chesterton, I always try to supply my place here on Sundays by a priest from Notre Dame."

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### SOUTH BEND.

#### ST. JOSEPH'S CHURCH.

1853.

The history of the Catholic Church in South Bend dates back to 1680. In this year, Rev. Claude Allouez, S. J., erected a most primitive chapel on the borders of St. Mary's lake, of the present Notre Dame. At that time it was principally the Pottawottamie Indians, who worshipped here. After the death of Father Allouez, which occurred in 1689, came Rev. James Gravier, S. J., who in turn was succeeded by Rev. Claude Aveneau, S. J., when, in 1759, the fort on St. Joseph's river was reduced by English soldiers, and the survivors were taken prisoners and were carried away to Quebec. The mission was then entirely deserted, until it was reorganized by Rev. Stephen Theodore Badin, who built here a log chapel in 1830, 24x40 feet, which served for church and priest's residence. Father Badin labored here until 1832, when Rev. Louis de Seille took up the missionary work in these regions, from 1832 to 1837. The youthful, newly ordained priest, Rev. Benjamin M. Petit was Father de Seille's successor, from 1837 to February 10, 1839, the date of his death. For three years thereafter, the Catholic Indians, and others living in these regions, were attended by missionaries from different parts at irregular intervals. From November 26, 1842 until the present day, however, the Catholics of South Bend have been served faithfully by Fathers of the Congregation of the Holy Cross. It was on the date mentioned, that Rev. Edward Sorin, C. S. C., with six Brothers arrived and founded Notre Dame.

Until the year 1853 the Catholics of that part of South Bend known as Lowell, worshipped in the chapel at Notre Dame: but in the year mentioned, Father Sorin erected a brick structure, 22x40 feet, on ground which had been secured in 1847, consisting of three lots located on the south-east corner of Hill street and La Salle avenue. The addition of a kitchen

and dining room is still standing. A second story was added on this building in 1882. Divine services were held here by priests from Notre Dame, and the school was taught in the same building by Sisters of the Holy Cross. This building was known first as St. Alexius' School and Chapel, and later as the Academy of the Assumption. The priests who attended St. Alexius' Chapel from Notre Dame were: Rev. Edward Sorin, C. S. C., Rev. Alexius Granger, C. S. C., Rev. Francis Cointet, C. S. C., Rev. Richard Shortis, C. S. C., Rev. Thomas Flynn, C. S. C., Rev. B. J. Force, C. S. C., Rev. J. Bourget, C. S. C., Rev. Z. Leveque, C. S. C., Rev. P. P. Cooney, C. S. C., Rev. Thomas Carroll, C. S. C., Rev. W. Corby, C. S. C., Rev. C. Exel, C. S. C., Rev. J. C. Carrier, C. S. C., Rev. P. Hartlang, C. S. C., Rev. A. Lemonnier, C. S. C., Rev. S. Daugherty, C. S. C., Rev. L. J. L'Etourneau, C. S. C., Rev. Julius Frere, C. S. C., and Rev. Louis Neyron. It was in the year 1867, that Father L'Etourneau began to take up a subscription for the new church, and how difficult it was in those days to collect money may be surmised from the fact, that in two years and four months he collected \$748.83. The new church was erected on the corner of Hill street and LaSalle avenue, at a cost of \$1,385.76. It was a frame building, 40x60 feet, and was completed in September 1868. A sacristy and one room were added to the rear of the church, and on July 1, 1869, Father Frere, became the first resident pastor of St. Joseph's Congregation. A paper, left by Father Frere, contains the census of the parish which he took up in 1868 and which records forty-seven families, with a total of 210 souls. Even in those early days St. Joseph's had flourishing societies: The Ladies of Nazareth, since 1860, who had charge of the sanctuary and altar, who, since 1890, have become members also of the Apostleship of Prayer, of the Living Rosary, of the Confraternity of the Immaculate Heart of Mary. The Children of Mary, since 1862. The St. Joseph's Society for Men since 1868, the strongest Catholic organization in South Bend in its day, it flourished until 1896. The St. Aloysius' Society for Boys, since 1868, known today as the Catholic Knight's Cadets. Father Oechtering of Mishawaka was want to say "that any priest may organize societies for boys, but that not even the grace of God can keep them up."

In the fall of 1870, Rev. William Demers, C. S. C., was made the second resident pastor of St. Joseph's Church. He repaired and improved the church property, in many respects. On December 26, 1872, at high noon, the church burned down. The origin of the fire was not known at the time, but some years later, an unfortunate man on his death bed at Laporte, confessed to the deed. The Blessed Sacrament, the sacred vessels, the church books and the church vestments were saved, and the church was insured for \$2,500. "Even the famous reed organ was thrown down from the gallery, and out of the burning edifice. It survived the fall, but to judge from the groans which it now occasionally emits in the present St. Joseph's school, it never got over the shock." The congregation now returned to the old St. Alexius' Chapel, with Rev. Peter Lauth, C. S. C., as their pastor and Father Sorin bought the block, on which St. Joseph's Hospital now stands. Here he erected a brick building, 32x50 feet, the upper story of which was used for a church, and the lower for a boys' school, with rooms for pastor and teachers. Father Lauth was pastor from January 1873 till September 1874, and was succeeded by Father L'Etourneau, who remained until September 1875, when Father Lauth returned and was pastor till September 1876. Rev. William Demers, C. S. C., from September 1876 to September 1877; Rev. P. F. Veniard, C. S. C., from September 1877 to July 1, 1880; Rev. Thomas Vagnier, C. S. C., from July 1, to August 1880; Rev. Michael Philip Fallize, C. S. C., from August 15, 1880 till the fall of 1888. Father Fallize was a most energetic pastor. Being himself a musician, the choir received his first attention. A new census taken by him revealed the necessity for a new church, and it was decided to put up a new church, on the site where the church had been destroyed by fire, in 1872. The present St. Joseph's Church was accordingly built, a brick structure, 51x149 feet, at a cost of \$18,000. The corner-stone was laid at the close of July 1881, and the church was dedicated September 10, 1882. During the erection of the church, Rev. D. Hagerty was assistant to Father Fallize. In 1884 a two-story brick building, 30x60 feet, costing about \$4,000, was provided for a boys' school and a hall. The school was taught by Brothers of the Holy Cross for two years, since which time the Sisters of the

Holy Cross have had charge of them. Father Fallize established the Catholic Knights of America, known as St. Paul's Branch, in 1885, and also the Total Abstinence Society, he being the State President for years. The next pastor was Rev. James Gleeson, C. S. C., from the fall of 1888 till August 1889. After him came Rev. N. J. Stoffel, C. S. C., who attended St. Joseph's from Notre Dame during one year, before he took up his residence at St. Joseph's. In the summer of 1891 the boys' school and hall building was converted into a pastor's residence, at a cost of \$1,355. Costly repairs and improvements were made, including a first-class furnace for the church. A children's fair held in 1900 netted \$1,860. Alexius Coquilard, who died in February 1890, bequeathed \$5,000 to St. Joseph's Church. Father Stoffel departed this life, on March 20, 1902.

The next pastor of St. Joseph's Church, and who is the pastor at the present time, is the Rev. Peter Lauth, C. S. C., who took charge on April 5, 1902. Since his advent all but \$1,200 of the old debt has been paid, and many repairs and necessary improvements, amounting to over \$3,300, including new roofs on church and house, construction of sewer, paving of streets, frescoing of the church have been made. It is the intention to build a new parochial residence, in the near future.

Besides the societies mentioned, St. Joseph's has at present the Holy Name Society, with fifty members, and the Holy Angels' Sodality, with 100 members. The records show that the parish includes about 330 families, with a total of 1,826 souls.

St. Joseph's parochial school is attended by 306 children, in charge of seven Sisters of the Holy Cross. The church property has a debt of \$1,200.

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## LAFAYETTE.

### ST. BONIFACE' CHURCH.

1854.

In 1853, Bishop de St. Palais entrusted Rev. Philip Doyle with the organization of the German Parish in Lafayette. Two lots were purchased, and a substantial brick building was

erected, fronting on Tenth street, in 1854, at a cost of \$8,400. Rev. Pinkers, succeeding Father Doyle, erected a brick school building, fronting on Ferry street. Up to 1863, Rev. Neuber, Rev. John Wemhoff and Rev. Joseph Stephan were pastors, in the order named. After them came Rev. Francis Deipenbrock, during whose pastorate, the present St. Boniface's Church, situated on the corner of Ninth and North streets, was erected. The church is of Gothic architecture, 155x60 feet, and without tower and spire cost \$28,762.

In the beginning of 1866, Bishop Luers gave the Franciscan Fathers, of the Cincinnati Province, charge of St. Boniface's Church. Rev. Venantius Arnold, O. F. M., was made the first pastor, and Rev. William Gausepohl, O. F. M., his assistant. During that year the church was furnished with stained glass windows, and a magnificent Main Altar. At the same time, a two-story school building was erected on the foundation of the old church, on Tenth street. Rev. Dionysius Abarth, O. F. M., was pastor but on account of ill health had to retire, in 1870, when Rev. Accursius Beine, O. F. M., succeeding him, furnished the church with a large pipe organ and two Gothic Side Altars. In 1871, the lot in the rear of the church was purchased for \$1,600, and the present parsonage built on it for \$5,000. Rev. Agnellus Fischer, O. F. M., was pastor of St. Boniface's Church, from 1878 to 1882, when he returned to Europe.

During the pastorate of Rev. Daniel Heile, O. F. M., in 1883, a two-story brick building, adjoining the church on Ninth street, was erected, which has since then served as a boys' school. It was completed and furnished at a cost of \$7,300. A dwelling for the teachers, Sisters of the Third Order Regular of St. Francis, was built in 1885, at the corner of Tenth and Ferry streets, costing \$2,500. In the summer of 1887, the tower and spire of the church were completed for \$2,000. Rev. Pius Niehaus, O. F. M., who had been the assistant at St. Boniface's Church since August 1886, was made its pastor in 1887. He made various improvements on the church property. Rev. Ubaldus Webersinke, O. F. M., became pastor in 1891. Under him the interior of the church was beautifully ornamented at a cost of \$3,000. With becoming solemnity, the people of St. Boniface's Church celebrated the

Silver Jubilee of the dedication of the present church, on Sunday December 28, 1890.

From 1892 until August 1897, Rev. Hilary Hoelscher, O. F. M., was the pastor. He gave the church fine stained glass windows, two exquisite statues of the Immaculate Conception and St. Joseph for the side altars, two confessionals of carved oak, and a new communion railing richly gilt and with a marble top. During the pastorate of Rev. Lucas Gottbehoede, O. F. M., the cemetery, known as St. Boniface Cemetery, consisting of twenty-three acres of land and located opposite Springvale cemetery, was secured and solemnly blessed on September 17, 1898, by Bishop Rademacher. The St. Joseph's Cemetery, consisting of five acres on the north-west corner of Greenbush and Seventeenth streets, had been used for the burial of the dead since 1862, and had become inadequate.

A red letter day in the history of St. Boniface's Church will ever remain, Sunday September 24, of the year 1899, when the Most Rev. Archbishop Martinelli, Apostolic Delegate for the United States, in the presence of a vast congregation and a large number of clergy, solemnly consecrated St. Boniface's Church to the service of Almighty God. Extensive improvements had been made for the occasion, such as a new floor of quartered oak, new pews of the same material, the three fine Gothic altars redecorated in white and gold, together with their statuary, the pulpit better located and redecorated, chandeliers and gas fixtures remodeled, in fact the interior of the entire church was made to appear as new. Somewhat later the walls of the church were tuck-pointed, giving the church the appearance of being newly built of pressed brick. The Rev. Francis de Paul Lotz, O. F. M., became pastor in September 1900. His pastorate was distinguished by various improvements of the church property, notably the lighting of the church by electricity, and the artistic stone crucifixion group in the cemetery. The present pastor, Rev. Leonard Nurre, O. F. M., took charge in September 1903. A notable event of his pastorate was the solemn celebration of the Golden Jubilee of the foundation of the parish, on October 23, 1904. Bishop Alerding celebrated the Pontifical Mass, assisted by all the former pastors still living, and



by a number of other Franciscan Fathers; the Very Rev. Provincial Chrysostom Theobald preached the sermon. Father Leonard has been especially active in making his parish schools the very best. The eight grades are taught in it: the larger boys by an efficient lay teacher, the other classes by six Franciscan Sisters. The number of pupils is 238.

The following were the assistants at St. Boniface's Church: Rev. William Gausepohl, O. F. M., from January 1866 to April 1867; Rev. Accursius Beine, O. F. M., from 1867 to 1870; Rev. Gregory Fangmann, O. F. M., from September 1870 till August 1872; Rev. Stephan Sailer, O. F. M., from August 1872 to August 1873; Rev. Eberhard Huelsmann, O. F. M., from August 1873 till August 1874; Rev. Maximilian Schaefer, O. F. M., from August 1874 to September 1875; Rev. Nicholas Holtel, O. F. M., from March 1876 to April 1877; Rev. Marcus Kreke, O. F. M., from September 1876 to April 1877; Rev. Leonard Nurre, O. F. M., from April 1877 to August 1879; Rev. Athanasius Lingemann, O. F. M., from August 1879 to June 1881; Rev. Philibert Altstaetter, O. F. M., from June 1881 to August 1884; Rev. Bonaventure Hammer, O. F. M., in Lafayette, since April 1882; Rev. Philip Rothmann, O. F. M., from August 1884 to August 1886; Rev. Pius Niehaus, O. F. M., from August 1886 to 1887; Rev. Henry Berberich, O. F. M., from December 1887 to August 1890; Rev. Ignatius Wilkens, O. F. M., from August 1888 till September 1890; Rev. Ignatius Wilkens, O. F. M., from 1891 to December 1892; Rev. John Capistran Heitmann, O. F. M., from September 1890 to August 1891; Rev. Otto Ziegler, O. F. M., from January 1893 to August 1894; Rev. Guido Stallo, O. F. M. from August 1893 to September 1894; Rev. Matthias Sasse, O. F. M., from January 1895 to November 1896; Rev. Gaudentius Schuster, O. F. M., from October 1896 to August 1897; Rev. Clementine Broermann, O. F. M., from August 1897 to November 1898; Rev. Samuel Gelting, O. F. M., from November 1898 to May 1901; Rev. Bede Oldegeering, O. F. M., from May 1901 to November 1902; Rev. Leander Schell, O. F. M., October 1902; Rev. Justine Welk, O. F. M.

Six boys of St. Boniface's parish have become priests and twenty girls have become sisters. St. Boniface's Church has: The Third Order of St. Francis; Apostleship of Prayer and

League of the Sacred Heart; the Young Mens' and the Young Ladies' Sodalties of the Blessed Virgin Mary; St. Boniface Mens' Society, ninety-five members; St. Mary's Ladies' Society, three hundred and seventeen members; Sacred Heart Young Ladies' Society, one hundred and thirty-seven members; St. Joseph's Benevolent Society, one hundred and eight members; Knights of St. Paul, one hundred and twenty-two members; Catholic Order of Foresters, three hundred and twenty-five members.

The St. Boniface's Church property has no debt on it. The St. Boniface's Cemetery, twenty-three acres, has a debt of \$2,950. The parish has 368 families, numbering 1,936 souls.

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### MONTEREY.

#### ST. ANN'S CHURCH.

1855.

In the memory of the oldest living members of St. Ann's Church, Rev. Francis Anthony Carius was the first priest to visit Monterey, from Logansport, every three months and celebrating Mass in the houses of Martin Keller, and others, from the year 1852 to 1855. In the latter year, Rev. F. X. Nigh, residing at Winamac, built a little frame church, about two and one-half miles north-west of Monterey, on the banks of the Tippecanoe river. Four acres of ground had been secured here, November 26, 1851. Father Nigh continued to visit Monterey (Buena Vista) for a few years after which from 1863 until 1867, it became a mission attended by the pastors of Plymouth: Rev. Gabriel Volkert and Rev. George Steiner. From 1867 till 1872, St. Ann's was visited by Rev. Henry Koenig and Rev. B. Wiedau, from Winamac, after which Rev. George Zurwellen visited it, from Plymouth, and from January 1873 till September Father Wiedau. From 1873 till 1888, ten different Fathers, C. PP. S., had the care of Monterey: Rev. Beatus Ziswyler, 1873 to 1875, who organized the Married Ladies' Altar Society, the St. Mary's Young Ladies' Society and the St. Aloysius Young Men's Society. Then came the Rev. Cosmas Seeberger, C. PP. S., Rev. Theobald Schoch, C. PP. S., Rev. John Frericks, C. PP. S., Rev. Rudolph Abbrederis, C. PP. S., Rev. Conrad Schneider, C. PP. S., and Rev.

Christian Nigsh, C. PP. S. Rev. George Fleisch, C. PP. S., who came in September 1880, was the first resident pastor and remained for five years. He bought the present church lots in Monterey, in the fall of 1882. The corner-stone of the new brick church, in Monterey, was laid in the summer of 1883, on which occasion Rev. Henry Meissner preached the sermon. Bishop Dwenger dedicated the new church in May, 1884. The cost of this church, including the most necessary furniture, was \$6,746.25. In January, 1886, Father Fleisch was succeeded by Rev. Erhard Fritz, C. PP. S., the last Father, C. PP. S., in charge of Monterey.

The Rev. Charles Thiele, newly ordained, was the pastor of St. Ann's Church, from July 1888 till August 1898. The priest's house of brick was built in 1889, and with the furniture cost \$1,865. In 1891, the church was frescoed for \$439. In 1895, a new brick school, hall and Sisters' dwelling combined was erected on lots, opposite the church, donated by P. A. Follmar. The building cost \$2,700, and Bishop Rademacher dedicated the same in the fall of the same year. Sisters of St. Agnes of Fond du Lac, Wisconsin, were installed as teachers. The average daily attendance at school is seventy-five pupils. When in August, 1898, Father Thiele was removed, the debt on the church property was \$2,275. Rev. Gregory A. Zern was the next pastor, for two years, and during his time three acres of ground were bought for \$300, one-fourth of a mile west of town, for cemetery purposes. The first interment was that of August Fox, on May 1, 1899, from whom the ground had been bought. Father Zern made some necessary repairs and improvements on the church and house, and, when in October, 1899, he was removed, he left a debt of \$2,863.20 after him.

The Rev. F. Joseph Bilstein, the present pastor, officiated for the first time, in St. Ann's Church, on Rosary Sunday, October 7, 1899. Under his administration the entire debt was wiped out. St. Ann's has the Married Ladies' Rosary Society, with fifty-five members; the St. Mary Young Ladies' Sodality, with forty-three members; the St. Joseph Young Men's Society, with twenty-three members; the Catholic Order of Foresters, with twenty-eight members. The number of souls is 412, constituting sixty-eight families.

## ST. VINCENT, ALLEN COUNTY.

## ST. VINCENT'S CHURCH.

1856.

The first settlers of what was then known as New France, were emigrants from the eastern part of France, and the parish of today is made up almost exclusively of the descendants of these early settlers. When the early days of church life in this settlement are spoken of the names of the missionaries frequently mentioned, are Fathers Deschamp, Botti, and Grevin. As a mission, St. Vincent was attended from the Cathedral at Fort Wayne, especially by Father Benoit. Alexander Pichon donated the church grounds, about two acres of land. The first church was a log structure, and stood in the middle of what is now St. Vincent's Cemetery. It is not known when this first church was built, nor by whom. The second church was a frame structure erected by the Rev. August Adam, in the year 1861, at a cost of \$1,476, the congregation furnishing the lumber and the greater part of the labor. The church was dedicated on All Saints' day. Father Adam also built the pastoral residence still in use, in the year 1868. The third and present church was erected in 1904, during the pastorate of Rev. M. P. Louen. It is a brick structure, after the Roman style of architecture and, inclusive of furniture, cost approximately \$12,000. The seating capacity is 350, exclusive of gallery. The present indebtedness of the parish is \$1,100.¶

The Sacred Heart Academy building was put up, in the year 1866, by and is under the direction of, the Sisters of the Holy Cross. A small brick building, adjoining the Academy, is used for a parish school, attended by thirty pupils.

We gather from the baptismal records, that the pastors of St. Vincent's Church were the following: Rev. Francis Deschamp, 1856 till 1858; Rev. Alexius Botti, 1858 till 1860; Rev. Grevin, 1860 till 1861; Rev. August Adam, 1861 till 1870; Rev. Julius Frere, C. S. C., 1870 till 1873; Rev. W. Demers, C. S. C., 1873; Rev. Constantine Maujay, 1873 till 1875; Rev. C. Wardy, 1875 till 1878; Rev. Bonnet Roche, C. S. C., 1878 till 1888; Rev. P. J. Franciscus, C. S. C., 1888; Rev. John Lauth, C. S. C., 1888 till 1890; Rev. J. M. Toohey, C. S. C.,

1890 till 1895; Rev. Jacob Lauth, C. S. C., 1895; Rev. E. Amaud, C. S. C., 1895 till 1897; Rev. A. E. Lafontaine, 1897 till 1901; Rev. M. P. Louen, 1901 till January 1, 1907; Rev. Ambrose Dowd, C. PP. S., since Jan. 1, 1907.

The missions St. Leo and Pier Settlement are attended from St. Vincent's; the former on the third Sunday of the month, the latter four times a year. These churches are St. Leo's and St. Michael's.

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### UNION CITY.

#### ST. MARY'S CHURCH.

1856.

As far back as 1852, it is of record that Rev. John Quinlan, afterwards Bishop of Mobile, Alabama, visited the Catholic families of Union City and vicinity. He administered to their spiritual wants until 1854, and was succeeded by the Rev. Sheon, the resident pastor at Sidney, Ohio. In 1855, we find the name of Rev. J. B. Hemsteger of Piqua, Ohio, attending Union City, as a station.

As a mission Union City was visited from Piqua, Sidney and Greenville, Ohio, for a number of years. The first church was a chapel, erected on the farm of Joseph Wise, about two miles east of town, under the supervision of Rev. McClare, in the year 1856. Father Hemsteger again had charge from 1857 to 1860. He was succeeded by Rev. Thripe of Piqua, Ohio, and soon after, by Rev. Shelhammer of Greenville, Ohio. The number of Catholics was rapidly increasing, and in 1865 a brick church, with a seating capacity of 250, was erected on Plum street. At the present time this building is used as a hall and chapel. Rev. John McMahon was in charge of St. Mary's Parish, from 1862 till 1867. When the diocese of Fort Wayne was established, in 1857, every doubt was removed as to whether St. Mary's Church was in the archdiocese of Cincinnati or, what was up to that time, the diocese of Vincennes. From 1857 St. Mary's Parish has been attended by priests of the Fort Wayne diocese.

Rev. Lawrence Lamoore was the pastor from 1867 till 1870. After him Rev. Frederick Von Schwedler had charge, and was succeeded by Rev. Martin Noll, who attended to

Union City from 1872 till 1875. During the pastorate of Rev. Jeremiah Quinlan, which extended from 1875 till 1890, funds were being collected for the erection of a new church, as the old church was too small to accommodate the congregation. The number of souls at this time had increased to 650. Father Quinlan's successor was the Rev. Francis A. King, who was the pastor from 1890 till 1899. It was under his pastorate, that the present church, on the corner of Plum and Hickory streets, with a seating capacity of 600, was begun and completed before the close of 1892, at a cost of \$25,000. The Rev. Michael Byrne was the pastor at Union City, from 1899 till the spring of 1901, since which time the present pastor, the Rev. John Durham, has had charge of the congregation. The church property, situated in the center of the city, consists of four lots or a half block, on which are the beautiful brick church, the school-house, a hall and chapel, the priest's and the Sisters' residences. A commodious new school-house and Sisters' house is being erected at the present time.

The parish has a Rosary Society of one hundred and forty-three members; a Young Ladies' Sodality of sixty-five members; a Columbian Literary Club of eighty members; the Holy Angels' Sodality of ninety members; the Knights of Columbus of one hundred members and also the Catholic Benevolent Legion.

The Sisters of the Holy Cross conduct the school, which is attended by eighty-one pupils. The parish has 126 families, numbering 580 souls. When the erection of the new school was begun in 1907, St. Mary's church was out of debt, and had about \$500 in the treasury, not counting a liberal subscription.

The mission, St. Joseph's Church, at Winchester, is attended from Union City.

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## KEWANNA, P. O., FULTON COUNTY.

### ST. ANN'S CHURCH.

1857.

These parts were visited as early as 1855, as a station, by priests who, for the most part, were located at Logansport. The names of priests given in this connection are: Rev. Francis Anthony Carius, about 1855; Rev. William Doyle,

Logansport, from 1855 to 1857; Rev. Charles T. Zucker, Logansport, from 1857 to 1859; Rev. George A. Hamilton, Logansport, from 1859 to 1864; Rev. Bernard Kroeger, Logansport, assistant to Father Hamilton; Rev. Bernard Joseph Force, Logansport, from 1864 to 1868; Rev. Matthias Zumbuelte, assistant at Logansport, from 1866 to 1868; Rev. Matthew E. Campion, Logansport, from April 1868 to January 1869. They came on horseback, over roads well nigh impassable, once a month and celebrated Mass in private houses. The families were few and scattered. In 1857 or 1858 Rev. F. X. Nigh, of Pulaski, induced the people to build a church. It was a plain, little frame building and the number of families, at this time, was about fifteen. The ground, on which this first church stood, contains about three acres, and where the present church stands is about two acres. The first mentioned three acres are used for cemetery purposes, and the new ground was bought by Rev. D. J. Mulcahy, in 1887. The present church was built in that same year, and is a plain, frame structure and cost probably \$3,000. It seats about 300.

The first priest's house was built by Rev. John Dempsey, containing three rooms, and was added to from time to time; and, after doing service for thirty years, was sold by Rev. M. J. Ford for \$100. In 1902, Father Ford erected the present pastoral residence, which, including furnishings, cost about \$3,000. There is no debt on the church property. The number of souls is 300, constituting thirty-seven families. One girl of the parish has entered the convent.

What is now known as Kewanna and Lucerne, was, in the early days, Fulton and Harrison, and then Grass Creek and Harrison. The succession of pastors, from 1868 to the present time, is the following: Rev. Charles J. Mougin, Harrison, from April 13, 1868 till 1870; Rev. James O'Brien, Harrison, from 1870 till fall of 1871; from October 29, 1871 till August 2, 1873, a vacancy; Rev. John Dempsey, Fulton, from August 2, 1873 till January 1877; from January 1877 till the spring of 1878, a vacancy; Rev. Thomas M. Cahill, Fulton, from the spring of 1878 a few months; Rev. P. J. Crosson, Fulton, from November, 1878 till the summer of 1880; Rev. M. Joy, Fulton, from the summer of 1880 till the summer of 1884; Rev. M. F. Kelly, Fulton, from the summer of 1884

till the fall of 1886; Rev. D. J. Mulcahy, Fulton, from the fall of 1886 till the spring of 1891; Rev. Rudolph Denk, Fulton, from spring till fall of 1891; Rev. F. C. Wiechmann, Fulton, from October 1891 till the fall of 1892; from the fall of 1892 till July 1893, a vacancy; Rev. F. W. Schaeper, C. PP. S., Fulton, from July 1893 till the fall of 1893; Rev. G. M. Kelly, Fulton, from the fall of 1893 till August 1894; Rev. John Cook, Fulton, from August 1894 till the spring of 1896; Rev. D. J. Hagerty, C. S. C., Fulton, from spring to September 1896; Rev. G. A. Zern, Fulton, from September 1896 till the summer of 1898; Rev. E. J. Boccard, Fulton, from the summer of 1898 till the fall of 1900; Rev. John Blum, Fulton, from November 1900 till June 1901; from the summer of 1901 till May 1902, a vacancy; Rev. M. J. Ford, Fulton, from May 1902 till September 1904; Rev. Edward J. Houlihan, Fulton (Kewanna), since October 20, 1904.

The Rosary Society is for all the members of St. Ann's parish, and the Holy Name Society, for children has twenty members.



## CHAPTER X.

THE CHURCHES, CONTINUED, FROM 1858 TILL 1867.

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CHESTERTON—VALPARAISO—HANOVER CENTRE—CRAWFORDS-  
VILLE—LAPORTE, ST. JOSEPH'S—NEW HAVEN—SHELDON—  
SOUTH BEND, ST. PATRICK'S—ANDERSON—COLUMBIA CITY—  
DELPHI — GOSHEN — KLAASVILLE — KOKOMO — HOLY  
TRINITY—ATTICA—OXFORD—PLYMOUTH—EGE—KENT-  
LAND—WABASH—FORT WAYNE, ST. PAUL'S—COVINGTON—  
LEBANON—ARCOLA—REYNOLDS—DYER—KENDALLVILLE—  
WINAMAC.

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### CHESTERTON.

ST. PATRICK'S CHURCH.

1858.

It was in 1824, Joseph Bailey, a Frenchman, brought his family to northern Indiana and settled about a mile west of the present Chesterton, at a point known to this day as Bailey-town. It is said he came in fulfillment of a vow for deliverance from extreme peril. From 1824 to 1841, Bailey's house was the home of the Catholic Church in Porter county. The present Chesterton was in the beginning known as Coffee-creek; it was an Irish settlement, and a station on the Lake Shore railroad, in 1851. In 1855 its name was changed to Calumet. Up to 1858, Fathers of the Holy Cross, from Notre Dame, attended to the spiritual needs of Catholics in these regions.

In 1858, Rev. E. B. Kilroy built a small frame church, and thereafter Calumet was visited every month, from Laporte. After Father Kilroy came Rev. Paul Gillen, C. S. C., and then Rev. Francis Lawler. In 1869, the place received its present name, Chesterton. In 1868, in the month of September, Rev. John Flynn was appointed the first resident pastor of Chesterton. He also attended Walkerton every other Sunday. Father Flynn died on August 1, 1870, aged twenty-eight years; his remains were interred in the parish cemetery of Chesterton. From 1870 to 1875 Chesterton was again a mission, visited by

several priests, as may be ascertained from the baptismal records. The following names are found there: The Rev. William F. M. O'Rourke, Rev. F. M. Lawler, Rev. Timothy O'Sullivan, Rev. Michael O'Reilly, Rev. P. Koncz, and Rev. C. Wardy. From March, 1875, Chesterton has had resident pastors up to the present time. Rev. John F. Lang was the pastor from March 1875 to March 1878. In August 1879, the Rev. H. F. Joseph Kroll took charge of St. Patrick's Church.

In mission days, James Moroney's house was the home of visiting priests. The first church built, in 1858, was located quite a distance from Chesterton and too inconvenient for the attendance of the faithful. For this reason two lots were bought during Father Flynn's time. A portion of the present St. Patrick's Church was erected in 1874, Father O'Reilly, of Valparaiso superintending the work. When Father Kroll took charge, the church was a building devoid of every ornamentation or even the necessary furniture. He had the church frescoed, bought three beautiful altars and new pews, and built the tower, paying off all indebtedness. The spire alone cost \$650. The Rev. Herman Juraschek, in 1902, enlarged the church by the addition of a transept and a spacious sanctuary, costing \$5,635. New stained glass windows were provided at a cost of \$425. Two furnaces were also put in. To provide the interior of the addition with necessary furniture, and to supply the sanctuary with what is required as well as the sacristy, and to build cement sidewalks and otherwise improving the church grounds necessitated an additional outlay of some \$1,700. The seating capacity of the church is five hundred.

The parish school had its beginning in 1887, when Father Kroll opened two class-rooms in the rear of the church, which arrangement continued until 1902. When Rev. F. Von Schwedler became the pastor of Chesterton, he had at his disposal \$2,886.83, being principal and interest of a bequest made by Mrs. Rosa Howe to Father Kroll. This money was used in the erection of the present substantial St. Patrick's school, 60x45 feet. A memorial slab, bearing the donor's name, is found at the entrance. The lot, on which this school was built, was bought for \$1,500, which money was given to the church, for funded masses. Having expended the bequest, a

balance of \$1,715 remained due after the building had been erected. In 1904, an additional half lot was bought, cement walks were built, and further supplies for the school had to be purchased. The building has a fine basement used as a club room for the young men; the main floor has three school-rooms with a large hall on the second floor, and a special room for society meetings and library. The parochial school teaches the eight grades, is conducted by three School Sisters of Notre Dame and is attended by seventy-seven pupils. Their support is given them from the church revenue. Some twenty non-Catholic children attend the school. The Sisters' residence is one of the landmarks of the town. In 1907 a new and modern residence is being erected for the Sisters at an expense of \$2,100.

The first priest's house was also one of the landmarks, a very small building, consisting of one room and a kitchen. The first resident pastors lived in this house, as did also Father Kroll from 1879 to 1882. The present house was built in 1882 by Father Kroll at a cost of \$2,400. Three hundred dollars have been spent on it since. The furniture of the house was for the most part donated. The debt on the church property is \$3,000. There are ninety-three families, numbering 498 souls. One boy is preparing for the priesthood and three girls have become Sisters.

The Married Ladies' Rosary and Altar Societies were organized in 1899, with sixty-two members, and in the same year the Young Ladies' Sodality, with forty-two members. The Married Men's Rosary Society was established in 1906, with thirty-five members. The Catholic Columbian League of Indiana began to exist in 1905, with thirty-six members. Aside from their spiritual purposes, these organizations assist the pastor in a financial way.

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### VALPARAISO.

ST. PAUL'S CHURCH.

1858.

It was about 1845 when missionaries began to visit Valparaiso, the name of one of these was Rev. F. Cointet, C. S. C. Priests from Notre Dame, namely, Rev. J. Curley, Rev. E. B. Kilroy and Rev. E. Leveque visited the place, from 1853 till

1857. They celebrated Mass in the old Court House on Washington street, and in a grove north-west of the city. The number of families at that time was twenty, mostly Irish, but a few French.

Valparaiso became a mission in 1858, at which time the first church, a frame structure, 110x50 feet, costing \$2,000 was erected during the pastoral attendance of Rev. Paul Gillen. The same was made the first resident pastor, residing in a small cottage south of the church. The church stood on the corner of Indiana avenue and West Chicago street. The construction of the Pennsylvania railroad brought many more Irish families, and that of the Grand Trunk road increased the number of the French families, making a total of about 200 families, or 900 souls. The resident pastors were: Rev. Paul Gillen, C. S. C., from 1857 till June 1858; Rev. John H. Force, from July 4, 1858 till December 27, of the same year; Rev. G. A. Hamilton, from January 1st, till August 7, 1859; Rev. J. Alexius Botti, from August 1859 till September 19, 1862; after a vacancy of a few months came Rev. Michael O' Reilly, from January 17, 1863 till August 4, 1887, the date of his death. Rev. John Dempsey, from August 25, 1887 till May 1898. Rev. John H. Bathe, a short time. Rev. L. A. Moench, from July 1898 till February 1903. Rev. William S. Hogan since February 26, 1903. Four lots, 60x132 feet, facing West Chicago street, between Academy and Campbell streets, and two lots of the same dimensions on the corner of Campbell and West Chicago streets, were bought by Father O'Reilly, in 1866, for \$1,800. The present priest's house, a two-story brick, was erected in 1870, at a cost of \$6,000.

The corner-stone of the present church was laid by Bishop Dwenger, on October 8, 1883 and was dedicated on July 4, 1886. The architecture of it is Gothic; the nave has a width of fifty feet, the transept eighty-five feet, and the length 165 feet. The seating capacity is 1000. The furniture is all oak, and the total cost was \$65,000.

The school-house on the corner of Academy and West Chicago streets was erected in 1867. It is a two-story brick building, 90x50 feet, has four large school-rooms, can accommodate 250 pupils and cost \$9,000. It was provided with a new roof and new floors at a cost of \$350, in 1906. The school

is conducted by three Sisters of the Holy Cross, with an attendance of 115 pupils. The Sisters reside in a house on Academy street, which was on the lot when bought. Father Hogan spent \$2,000 on it, in 1906, for various repairs and improvements. The pastoral residence, erected in 1870, was improved by Father Moench, in 1900, at a cost of \$1,000. The debt on the church property is \$12,500.

The congregation has 140 families or 800 souls. Quite a number of these are students of the Normal School located here. The Rosary Society has seventy members, the Young Ladies' Sodality, forty; the Sacred Heart Society, thirty; the Knights of Columbus, ninety-eight, and the Boys' Sodality, forty. St. Paul's has given the church seven priests and twenty-five Sisters.

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#### HANOVER CENTRE.

##### ST. MARTIN'S CHURCH.

1859.

As early as 1831, the settlement in the center of Hanover township was called Hanover Centre. In the beginning of 1843, a number of Catholic families purchased small farms, in this locality, attending divine service at St. John, Lake county. Four and one-half acres were donated by Matthias Geisen, and a subscription was taken up to raise funds to erect a church, in 1858, but the building was not completed until 1859. It was a small frame building, about 20x30 feet, to which a sacristy was added, for the accommodation of the visiting priest. It was called St. Matthias' Congregation. The Rev. F. X. Nigh organized the parish and visited it twice a month, attending also to Turkey Creek, Crown Point and Klaasville. Father Nigh was succeeded by the Rev. M. P. Wehrle, residing at Crown Point, and he in turn was succeeded by the Rev. Henry Renson. In 1866, Rev. Simon Bartosz planned a new priest's house, but, on account of some disagreement as to its locality, it was not built until 1867. It was a two-story frame structure, 22x30 feet. In the year 1866, the church, together with all that it contained, was destroyed by fire. The parishoners, however, were not to be discouraged. With renewed zeal

steps were taken to rebuild; and in 1868 a frame building, 36x66 feet, at a cost of about \$3,000, was completed and called St. Martin's Church.

In 1869, the Rev. Frank Siegelack was appointed the first resident pastor, of Hanover Centre, having Klaasville and Lowell as missions. Rev. F. X. Deimel succeeded Father Siegelack, in 1873, remaining till 1877, when he was transferred to the pastorate of Schererville. Father Deimel built a kitchen to the pastoral residence, in 1875, having the dimensions of 20x30 feet. In August 1877, Rev. William Berg was made its pastor, having only Hanover Centre to attend to. He purchased the old public school building, using the same for a summer school, for the Catholic children. This building is now the Sister's residence. Father Berg remained till June 9, 1881, when he was succeeded by Rev. Charles Steurer. At this time, the congregation numbered about sixty families. For six months the parish was left without a priest, and not until October 1889 did they receive a pastor. On that date, the Rev. Matthias Zumbuelte, the present pastor, received his appointment. During the night of July 9, 1902, the frame priest's house was struck by lightning, caught fire, and, together with its contents, was destroyed. The people, at once, set to work to provide a new residence, and in November, of the same year, Father Zumbuelte occupied the new building. The residence is equipped with modern conveniences, and cost about \$3,000.

The number of children being insufficient to continue the public school, the building was offered for sale to Father Zumbuelte. In September, of 1904, Father Zumbuelte purchased the building together with its furnishings. Not being able to procure Sisters to take charge of his school, he engaged a young Catholic woman. A new railroad was surveyed through the town, to pass through the building. The company agreed to move the building near the church, to build a new cistern and well at a cost of \$750. The school-house is 40x60 feet, and valued at \$2,500. In September 1905, two Sisters of St. Francis, of Lafayette, took charge of the school. They have eighty-one children in their care, and teach the eight grades.

St. Martin's Church has the following societies: The

Young Mens' Sodality, the Young Ladies' Sodality, the Rosary Society, St. Martin's Society and the Catholic Order of Foresters, with a total of 156 members.

In his last will, Hilary Roettgen bequeathed to St. Martin's Church the sum of \$2,000, to be used for the erection of a new stone church. The congregation has sixty-two families, numbering 310 souls. The property consists of five and one-half acres. There is no debt on the church property.

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### CRAWFORDSVILLE.

#### ST. BERNARD'S CHURCH.

1859.

With the building of the Monon railroad, Catholics began to locate in Crawfordsville. The Rev. Michael J. Clark, of Lafayette, was the first priest to visit here, celebrating Mass in the Court House, about the year 1850. The first church was built on the north side of the town, about 1859. It was a frame structure, 75x40 feet, costing about \$800. The present church property, at the corner of Washington and Pike streets, has a frontage of 110 feet on Washington street and runs back half a block on Pike street. The school property consists of one full lot on the corner of Main street and Grant avenue. The present church property was purchased by Rev. E. P. Walters who had charge from 1868 till 1878. Prior to that time, Rev. Edward O'Flaherty was the first resident pastor, from 1856 to 1864. He was succeeded by Rev. Charles Mougin, from 1864 to 1868. Father Walters erected the present church, from 1874 till 1876. It is built in the Gothic style of architecture, has a seating accommodation for about 400 persons, and cost about \$20,000. The Rev. John R. Dinnen, who was the pastor from 1878 till 1894, furnished the church, built the priest's house, and purchased the school property on Main street. The Rev. P. J. Crosson, who had charge from 1894 till 1898, repaired the damage done the church by fire, to the amount of \$5,000, and also had the church frescoed. The Rev. John Dempsey, pastor, from 1898 till 1906, added to the sanctuary furnishings, reduced the church debt and looked after the public improvements ordered by the city. While celebrating a funeral Requiem, on April 4, 1906, he dropped

dead while singing the Preface. His successor is the present pastor, the Rev. W. J. Quinlan.

In 1866, the Sisters of the Holy Cross purchased a residence on Main street, at a cost of \$3,500, and at an expense of \$1,500 transformed the building into St. Charles' Academy. A little later Father Walters, having purchased the present church property, also erected a frame building on it and opened a parochial school, conducted by the Sisters of the Holy Cross. This served its purpose until the present church was to be built, when the pupils were looked after, at the Academy. This state of things continued until the present priest's house was built, when the old priest's house was turned into a boys' school and so continued until it was condemned by the Board of Health. In 1894 the congregation bought the Academy from the Sisters, since which time it has been St. Bernard's school. The Sisters of the Holy Cross are still in charge and two of them take the pupils, to the number of sixty, through the eight grades.

The first priest's house, a frame building, stood adjacent to the first church on the north side. It was Father O'Flaherty who built it. The second priest's house fronting on Pike street, at the rear of the present church, was built by Father Walters. The present parochial residence was erected in 1886, at a cost of about \$3,500. St. Bernard's parish has 120 families, numbering 450 souls. The Societies of the parish are the Rosary Society, the Young Ladies' Sodality, the St. Catharine's Society, the League of the Sacred Heart and the Purgatorian Society. One boy at the parish has become a priest and another boy, a member of the Holy Cross Community, is studying for the priesthood. Two girls of the parish are now Sisters of the Holy Cross. The debt on the church property, at the present time, is \$2,450. The mission Ladoga is attended from Crawfordsville.

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#### LAPORTE.

##### ST. JOSEPH'S CHURCH.

1859.

It was the well known missionary, Rev. F. X. Weninger, S. J., who in 1859 persuaded the German portion of St. Peter's



congregation, at Laporte, to form a separate parish. The first pastor of this new congregation, which was placed under the patronage of St. Joseph, was the Rev. Martin Sherer, who built the present church and remained eight or nine years. Rev. N. Y. Konen succeeded him, for a short time. For three years and two months Rev. Simon Bartosz was pastor. In January 1870, the Rev. J. H. Oechtering took charge. He built the present priest's house, and added the steeple to the church. After a pastorate of fully ten years, Father Oechtering was succeeded by the Rev. Joseph Nussbaum, who bought the present cemetery, secured the Sisters' dwelling, procured a \$1,500 pipe organ, frescoed the church and supplied the church with a full line of vestments. Father Nussbaum was a straight forward and outspoken man. He departed this life, as pastor of St. Joseph's, on December 26, 1895. For about six months thereafter, Rev. Julius Becks was pastor. After which time, owing to ill health, he was assigned to the hospital at Anderson.

The parish school was taught by lay-teachers, from September 1880 to September 1896, when the Sisters C. PP. S. took charge. Two of these Sisters are at present teaching seventy-five children.

The present pastor, Rev. Anthony Messmann, was appointed on July 9, 1896. During his pastorate new stained glass windows were placed in the church at an expense of \$1,200. The church property has no debt on it. St. Joseph's parish has eighty-nine families, numbering 515 souls. The Rosary Society, for married women, has sixty members; the Young Ladies' Sodality has twenty-one members; the Holy Angels' Society, for children, has twenty-seven members; and the St. Joseph's Benevolent Association has a membership of forty-five.

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#### NEW HAVEN.

ST. JOHN THE BAPTIST'S CHURCH.

1859.

New Haven was settled by Puritans, who came from the New England States as early as 1839, when Henry Burgess laid out the town; but it was not incorporated until 1866. The first missionary Father, known to have visited New Haven,

was Rev. Alexius Botti, who came in the fall of 1858, and visited the place once a month for one year. From 1859 until September 1861, Rev. Grevin, residing at St. Vincent's, had charge of New Haven.

The Rev. Wolfgang Giedl was the first resident pastor of New Haven, having Columbia City as a mission; he died on May 23, 1873, and his remains rest in the cemetery at New Haven. Rev. Sebastian Birnbaum C. PP. S. assisted Father Giedl during his illness, and after his death remained until a successor had been appointed, in the person of the Rev. Bernard Wiedau.

The first services, held in New Haven, took place in the basement of Nick Schueckmann's house, and also in a rented dry goods store. Father Botti bought the goods, and the ladies made the vestments. The congregation, at the time, numbered twenty-three families. The old church, 30x60 feet, with a sacristy in the rear of the sanctuary, was erected in 1859, at a cost of \$4,000. At this time, the parish numbered about 120 souls. Four lots of the church property were bought in 1859, for \$300; four more in 1864, for \$400, and in 1870 still two more at a cost of \$500. On the latter two lots the present school-house was built, from 1872 to 1873. It is a two-story brick building and basement, 40x56 feet, having three school-rooms for 150 children, and a dwelling for the Sisters, costing \$8,000. Several lay-teachers conducted the school, in a frame building 30x40 feet, till the year 1873, when the Sisters of St. Agnes took charge. The usual eight grades are taught, by three Sisters, attended by 140 children.

The present church is a Gothic structure, and was built from 1876 to 1877. It has been newly decorated and furnished with a fine \$1,800 organ, two new side altars, an artistic communion table, a splendid pulpit, a fine baptistry, beautiful statuary and three harmoniously tuned bells. The church cost about \$20,000, and has a seating capacity of at least 500; and is free from all indebtedness.

The old church is used for society meetings, and for school and social entertainments. The parish at present has 114 families, numbering 508 souls. As many as twenty-four girls of the parish have joined religious communities.

In 1863, the St. Mary's Altar Society was established,

and shortly after the St. Joseph's School Society. In 1866, St. John's Benevolent Society was organized; and, about thirty years ago, the St. Rose of Lima Young Ladies' Sodality. These societies have done much for the church, and for the upbuilding of the parish, both in a financial and a spiritual direction. The Benevolent Society, during its forty years of existence, has paid out \$9,000, for sick benefits, and at present has \$3,000 in the treasury. At present the following are the societies and the membership: St. John's Benevolent Society, for married and single men, ninety-seven; St. Mary's, for married women, eighty-four; St. Rose's Sodality, for single women, forty-five; the Holy Childhood, for children, sixty-five; the Confraternity of the Holy Family, 64; and the Catholic Knights of America, twenty-eight.

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SHELDON.

ST. ALOYSIUS' CHURCH.

1859.

The priests, who had charge of Sheldon, are the following: Rev. Jacob Mayer, Decatur, July 1858 till 1862; Rev. Aloysius Meili, from 1862 till 1863; Rev. Martin Kink, from 1863 till 1866; Rev. Theodore Hibbelen, for a short time; Rev. William Woeste, from 1866 to 1872; Rev. Joseph Nussbaum, Hesse Cassel, from 1873 to 1876; Rev. Ferdinand Koerdt, from August 1876 till May 1896; Rev. Rudolph J. Denk, from May 1896 till Spring 1900; Rev. J. H. Bathe, from April to August 12, 1900; Rev. H. A. Hellhake, since August 12, 1900.

Father Mayer in 1858 celebrated Mass at the house of Fred. Weaver. Sixteen families constituted the congregation at that time. He visited the place on the third Friday of each month, for several years. In 1859 Christian Miller donated three acres of land, on the east side of the Bluffton road, and in the same year a frame church, 29x36 feet, was erected on this land, and was named St. Aloysius' Church. In the course of time the church became too small, to accommodate the congregation, and in 1875 Father Nussbaum added to it a sacristy, and at the same time built a spire, and gave the church a new roof, thereby involving an expense of \$1,400.

Upon his arrival at Sheldon as the new pastor, in August

1876, Father Koerdt at once gave his attention to repairing the church and also to the erection of a handsome brick priest's house at an expense of \$3,500. On October 9, 1876, he opened the parochial school which for some time he taught in person. At the present time, three Sisters of St. Agnes teach the school, attended by ninety children. Father Koerdt left Sheldon free from all indebtedness, when on July 3, 1896, he was transferred to St. Peter's Church, at Fort Wayne. Rev. H. A. Hellhake is the present pastor. The mission Bluffton, is attended from Sheldon.

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### SOUTH BEND.

#### ST. PATRICK'S CHURCH.

1859.

In the year 1859, Rev. Thomas Carroll, C. S. C., built the first St. Patrick's Church, a small brick structure 60x30 feet, with a seating capacity of 350. To pay for the erection of this church, Father Carroll collected money abroad. During the pastorate of Rev. P. P. Cooney, C. S. C., 36 feet were added to the length of this building, and a wing of 50x32 feet, which for some years served as a school, and then as a place of worship for German and Polish Catholics, until they were able to provide a church for themselves. At this time, all the Catholics on the west side of the St. Joseph river, about 1,250 souls, belonged to St. Patrick's Church. Thomas Murphy was very kind to Father Carroll, and until the parochial residence was built, the pastor made his home with Mr. Murphy, whenever in town. This first St. Patrick's Church was located on Division street, and the Grand Trunk railroad, having secured right of way on this street, made the situation undesirable for church purposes. During the pastorate of Rev. D. J. Spillard, C. S. C., the property was sold for \$8,000, and with it the present parochial residence was built.

The present property of St. Patrick's parish, was purchased during the pastorates of Rev. D. J. Hagerty, C. S. C., and Rev. John W. Clark, C. S. C., for \$7,200. It extends through from Taylor to Scott street 400 feet, and has a frontage of 140 feet on Taylor street, and 100 feet on Scott street. The corner-stone of the present church, which is the second of St. Patrick's

parish, was laid in 1886, and was completed the following year, Father Hagerty being the pastor. The church, with a seating capacity of 800, is of Gothic architecture, richly frescoed in cream and gold. All the furniture is of the best material and harmonizes with the architecture of the building. The church cost about \$37,000, and the furnishings about \$8,000. Many improvements have since been made to beautify the grounds, not to mention a thousand feet of cement walks, and an iron fence on Taylor street.

The new St. Patrick's school, built in 1898 by Father Clark, measures 54x83 feet, and has three large class-rooms with accommodation for 150 children. The building also contains a large hall, a society room, and a well furnished gymnasium. Its cost was \$14,000. This school is for boys only, who are taught by the Sisters of the Holy Cross in a course of eight grades. Adjacent to St. Patrick's Church is St. Joseph's Academy, conducted by the same Sisters, which serves also as a parochial school for the girls, 261 pupils attend the school. This property belongs to the Sisters, and was provided in 1886. The Sisters of the Holy Cross, who teach in South Bend, all reside at St. Joseph's Academy.

The first parochial residence was next to the old St. Patrick's Church, on Division street, and was a very fine house at that time, 1865, having cost \$8,000. The present parochial residence on Taylor street was erected by Father Spillard, in 1892, at a cost of \$7,500. The debt on the church property is \$4,000.

The Sodality of the Children of Mary was organized in 1866, as well as the Holy Rosary Society, canonically established in 1892. The present pastor, Rev. John F. DeGroote, C. S. C., organized the St. Cecilia's Society for girls, up to their seventeenth year of age, after which they become Children of Mary. In 1904, he organized the Holy Name Society, and in 1905, the St. Vincent de Paul Conference. At present the number of souls in the parish is about 1,282, or 273 families. Three young men of the parish have become priests, and five of its young women have entered religious communities.

St. Patrick's Church has had these pastors: Rev. Thomas Carroll, C. S. C., from 1858 to 1864, during this time he resided at Notre Dame; Rev. Joseph Carrier, C. S. C., was the pastor

during the absence of Father Carroll, on a collecting tour; Rev. William Corby, C. S. C., was pastor for three or four months, in 1865; Rev. Peter P. Cooney, C. S. C., was pastor from 1865 till March 12, 1871; Rev. Daniel J. Spillard, C. S. C., from March 1871 till April 1874, and again from 1891 until 1893; Rev. William O'Mahoney, C. S. C., for seven or eight months, 1874; Rev. John Lauth, C. S. C., for one year, 1875; Rev. Peter Lauth, C. S. C., from January 1876 till August 1880; Rev. Denis J. Hagerty, C. S. C., from August 1880 till January 1891; Rev. John W. Clark, C. S. C., from 1893 till March 16, 1899; Rev. John F. DeGroot, C. S. C., pastor since March 29, 1899.

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### ANDERSON.

#### ST. MARY'S CHURCH.

1860.

As far back as 1837, priests residing in Logansport visited Anderson. Prior to that time, Rev. John Claude Francois and Rev. Vincent Baquelin celebrated Mass here in a log tavern. Rev. Michael J. Clark came, for several months in 1857, from Lafayette, to celebrate Mass in the Court House. The number of souls, almost exclusively Irish, was at this time about sixty. It was the same Father Clark who in 1858 laid the foundation for the first Catholic church in Anderson on the site of the present St. Mary's Church.

Rev. FitzMaurice was the first resident pastor. He was succeeded by Rev. John McMahon, in 1860. He built the first church on the foundation laid by Father Clark. It was a 70x36 feet structure and cost about \$2,000. The lot on which it stood was 72x144 feet and cost \$100. In 1865 Father McMahon left for Canada. Rev. J. B. Crawley was the pastor from 1866 until August 1884. He secured two more lots, 144x144 feet, at a cost of \$1,000, and on July 4, 1875, laid the corner-stone of, and in due time finished, the second St. Mary's Church, which, for its day and the size of the congregation, was a splendid structure. He also built a parochial residence, a plain one-story frame building.

Father Crawley was succeeded by Rev. F. C. Wiechmann, in August 1884, who during his pastorate built the present

parochial residence, a brick structure. About this time, the discovery of natural gas greatly increased the membership of St. Mary's Church. When on May 7, 1891, Rev. D. J. Mulcahy was appointed pastor, he determined at once to build a church, commensurate with the number and importance of his rapidly growing congregation. Accordingly, the first church built was removed, and on its site the corner-stone of the new, and third, and present St. Mary's Church was laid on July 9, 1893; and on October 6, 1895, Bishop Rademacher solemnly dedicated the new sacred edifice to the service of God. The church has a seating capacity of eight hundred, and is built in the Romanesque style of architecture. The interior decorations, the elegant stained glass windows and all the furnishings harmonize perfectly. The organ cost \$2,500 and the fourteen Stations of the Cross, beautiful statue groupings, were added during the past year. The total cost of St. Mary's Church, as we see it today, was \$55,000.

St. Mary's Church has had its parochial school since 1869, but it was taught in very humble quarters, by lay-teachers. In September of 1879 the Sisters of the Holy Cross, at the request of Father Crawley, took charge of the parish school. They taught school in the first church building and lived in rented quarters, in the vicinity of the church, until, a new parochial residence having been erected, the old one became their place of residence. Having finished the new church, in 1895, Father Mulcahy determined to provide more suitable quarters for school and for the Sisters' residence. He succeeded in converting the old church into a school, with commodious class-rooms, together with a new two-story brick residence for the Sisters. This work was completed on February 2, 1898, and necessitated an outlay of \$10,000. Six Sisters of the Holy Cross have charge of St. Mary's School with an attendance of 294 children. The diocesan course of eight grades for parochial schools is closely followed, and to it is added three years of high school. The school is supported from the church revenues; no tuition fee is paid by the children, and St. Mary's School is therefore a free school. The priest's house built in 1884, by Father Wiechmann, is still in use without any alteration. The debt on the entire church property is \$31,200.

The parish has these Societies, for men: Catholic Knights

of America since 1891, with sixty-five members; Ancient Order of Hibernians since 1893, with fifty-three members; the Brownson (Social) Club, with very fine club rooms, since 1900, 115 members; Knights of Columbus, with 110 members. For boys: the Sodality since 1892, ninety-three members. For women: The Altar and Rosary Society since 1891, 165 members; the Ladies' Aid Society, caring for the needs of the parish poor, since 1897; the Ladies' Auxiliary A. O. H. since 1901, thirty-five members; the Catholic Lady Foresters, since 1901, twenty-eight members. For unmarried women: The Blessed Virgin's Sodality since 1895, 111 members; the Children of Mary, for girls under eighteen, since 1892, ninety-seven members. The St. Anthony's Society, for the colored members of the parish, eighteen members. Besides these there is a St. Mary's Alumni Association for those who have graduated from St. Mary's High School.

The number of souls is 1,300, with 267 families. The total number of boys, who have become priests or are preparing for the priesthood, is seven, and six girls have become Sisters. One of the noteworthy men of St. Mary's Parish was John Hickey, who has been most generous to the parish and who has given the city of Anderson the splendid St. John's Hospital conducted by the Sisters of the Holy Cross.

St. Mary's has had the following assistant priests: Rev. L. R. Paquet from November 1901 to June 1902; Rev. T. M. Conroy from June 8, 1902 to August 21, 1904; Rev. M. J. Ford from September 1, 1904 to January 18, 1906; Rev. Edmund Ley since January 1906.

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### COLUMBIA CITY.

ST. PAUL OF THE CROSS' CHURCH.

1860.

Columbia City, county seat of Whitley county, was visited for the first time in the spring of 1856, by the Rev. Edward M. Faller, pastor of St. Mary's Church, at Fort Wayne. He offered the Sacrifice of the Mass in a small frame house, occupied by Joseph Eich. Father Faller repeated these visits, from time to time, until the summer of 1857, when Columbia City was made a mission, attended from Huntington, by the Rev.



F. Fuchs, pastor of SS. Peter and Paul's Church. Rev. Wolfgang Giedl, residing at New Haven, assumed charge from 1859 to the spring of 1860, when the Rev. Henry Schaefer bought ground, on Hannah street, and built a neat frame church, 30x50 feet, completing the same in the fall of 1860. He also built two one-story frame buildings, to serve as school and priest's residence. The labor and material were furnished by the parishoners.

The church becoming too small to accommodate the faithful, and the location not being a desirable one, steps were taken to purchase a new site. In 1867, three lots, 150x150 feet, located on South Lime street, were secured at a cost of \$250. Plans and specifications were at once drawn up for a Gothic structure, 44x110 feet. The corner-stone was laid by Father Benoit on May 27th, of the same year. In October, 1867, the new church was dedicated by Bishop Luers and placed under the patronage of St. Paul of the Cross. The cost of the church, including furniture, was about \$12,000. The seating capacity is three hundred. Father Schæfer continued to live in the old priest's house until 1868, when he erected the present house, at a cost of about \$1,500, material and labor being donated. The present pastor expended about \$2,500 for new pews, stained glass windows, altars, Stations of the Cross, statuary and frescoing the church. He also equipped the residence with all modern conveniences. In 1870 Rev. Joseph Rademacher succeeded Father Schæfer, who in turn was succeeded by Rev. Matthias Zumbulte from July 1872 to August 20, 1875; Rev. Peter Franzen temporarily; Rev. Henry A. Hellhake from October 1875 to May 1, 1886. Father Hellhake secured the Sisters of St. Agnes to take charge of the school.

The first school was opened in September 1861. It was in charge of Peter Mettler, with an attendance of about twenty-eight pupils. Upon the completion of the new church, Father Schæfer purchased a lot opposite the church upon which there was a frame building. Having repaired and remodeled the same, it served the purposes of school and teacher's residence. On May 1, 1886, Rev. A. M. Ellering was made pastor. Seeing the necessity for more suitable school accommodations, he at once began the erection of a new school building. A beautiful structure of red brick and sand stone trimmings, 34x54 feet,

with slate roof, was completed in December of the same year. The first floor contains two school-rooms, 25x30 feet, hall way and cloak room; the second floor has a large assembly hall and ante-room. The cost of the building together with the furniture was about \$5,200. Since September 15, 1880, one Sister of St. Agnes, of Fond du Lac, Wisconsin, has had charge of the school. The eight grades are taught. At present the school is attended by forty-six pupils. The school is supported by monthly tuition and voluntary donations. The Sisters occupy the old school-house, which has been remodeled for a dwelling at a cost of \$400. The congregation is free from all indebtedness. The number of souls is 312, consisting of sixty-two families. Three girls of the parish have entered religious communities.

St. Paul's Church has the following Societies: Catholic Knights of America, established in 1880, with seventeen members; the Married Men and Young Men's Society, with thirty-nine members; the Rosary Society for married women, with forty-one members, and the Young Ladies' Sodality, with twenty-eight members. Aside from their spiritual purposes, these organizations assist the pastor in a financial way.

The pastor at Columbia City also attends the mission Warsaw, visiting it on the fourth Sunday of every month, and occasionally on week days.

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## DELPHI.

### ST. JOSEPH'S CHURCH.

1860.

Beginning with 1854, Delphi was regularly visited by these priests: Rev. Michael J. Clark, of Lafayette; Rev. D. Maloney, of Lafayette; Rev. Joseph Stephan, of Rensselaer; Rev. John McMahon, of Lafayette; Rev. William Doyle, of Logansport; Rev. J. A. Winter, of Lafayette. Services were held once a month in the old Delphi House. The number of souls at this time was about 150, two-thirds of them Irish and one-third German and French. A brick building, 35x40 feet, was bought in 1860 for \$900. The priests visiting Delphi, as a mission, were Rev. George A. Hamilton, from June 8, 1860, to January 31, 1861; Rev. John Vahey from February 1, 1861 to May 19, 1861; Rev. William Gausepohl, O. S. F., of Lafayette, from

January 21, 1866 to December 1866; the latter visited Delphi every Sunday. By this time the number of souls had increased to 250.

The church grounds consist of five lots, of 30x120 feet each. The first lot was bought April 19, 1860, for \$500, the second April 27, 1863 for \$800, and the three other lots April 20, 1899. These three lots with the Sisters' house cost about \$3,000. About ten acres of ground were acquired, October 5, 1887, for \$1,000; this ground is used for cemetery purposes.

The foundation of St. Joseph's Church was laid by Father Vahey in March and April 1860, and Father Hamilton built the church in the fall of the same year. It was dedicated by Bishop de St. Palais, Bishop Luers being present, on February 9, 1861. The building is of brick, 45x90 feet, Gothic architecture and cost \$9,000. The first building bought and used for divine services was now sold for \$700. Rev. John Bleckmann had the church frescoed, he also procured a church bell and an organ. Rev. Charles Romer had it redecorated in 1894, put in a furnace in 1898, and completed the steeple in 1899. Rev. Edward Boccard secured a new altar, put in electric lights, baptismal font and holy water basins. The seating capacity of the church is 400.

The dimensions of St. Joseph's school building are 40x50 feet. The building was erected by the Rev. A. B. Oechtering in 1863, at a cost of \$2,000. Father Boccard put new desks in the school in 1903. Lay-teachers taught the school from 1861 to 1875. The Sisters of Providence from 1875 to June 1901. The Sisters of St. Joseph of Tipton since September 1901. The eight grades are taught, two Sisters teaching sixty-six children. The Sisters lived in a rented house, from 1875 to 1883. The Daly property was bought by Father Bleckmann in 1883 for \$1,700; but this house being too far from the church and school, the Weber property was secured, April 13, 1889, for \$3,000 and the old Sisters' house sold.

The first priest's house was a one-story building of four rooms and stood on the lot, bought in 1863. The present priest's residence is a two-story brick building, with eight rooms, built by Rev. T. O'Sullivan, in 1869, for \$2,385; Father Romer added a porch in 1899 and Father Boccard, in 1903, put in electric lights. There is no debt on the church property.

The parish has the Rosary Society, for married women, since 1865; the Children of Mary, since May 1, 1876; the St. Aloysius' Society, since 1880; the Sacred Heart League, since 1893; the Catholic Benevolent Legion, since 1877; the Ancient Order of Hibernians, reorganized in 1894. The aggregate membership of these organizations is 262. The number of souls of St. Joseph's Parish at present is 431, consisting of ninety-six families. One boy of the parish has become a priest, and another has joined the Christian Brotherhood; eight girls have entered religious communities.

The following priests attended Delphi, when it was a station: Rev. Michael J. Clark, 1856; Rev. D. Maloney, 1857; Rev. Joseph Stephan, 1858-1859; Rev. J. McMahon, September, October and November of 1860; Rev. William Doyle; Rev. J. A. Winter and Rev. Neuber.

The following, when it was a mission: Rev. George A. Hamilton, June 8, 1860, to January 31, 1861; Rev. John Vahey, February 1 to May 19, 1861, and Rev. William Gausepohl, O. F. M., from January 1, 1866 to December 28, 1866.

The following were the resident pastors: Rev. A. B. Oechtering, from May 26, 1861 to December 20, 1865; Rev. John Kelly, acting pastor, 1864; Rev. Timothy O'Sullivan, from January 1867 to April 24, 1870; Rev. J. H. Quinlan, from April 24, 1870 to September 14, 1871; Rev. P. M. Frawley, from September 14, 1871 to April 4, 1875; Rev. Matthew E. Campion, April and May of 1875; Rev. John Bleckmann, from May 9, 1875 to February 17, 1885; Rev. Henry A. Boeckelmann, from February 15, 1885 to December 31, 1891; Rev. Charles M. Romer, from January 1, 1892 to July 17, 1901, and Rev. Edward J. Boccad, since July 17, 1901.

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#### GOSHEN.

##### ST. JOHN'S CHURCH.

1860.

Priests who had charge of this church at different times were: Prior to 1860, priests from Fort Wayne or Notre Dame, had Mass in the old Court House or private dwellings. Of these Rev. Alex. Granger, C. S. C., Very Rev. Edward Sorin, C. S. C., and Rev. Henry Vincent Shaefer are remembered; Rev. Frederick J. Holz, from 1861 till 1866, the first resident pastor;

Rev. A. B. Oechtering, from Avilla, for six months; Rev. Storr, resident pastor in 1867; Rev. D. Duehmig, from Avilla, one year till close of 1868; Rev. H. Meissner, from the close of 1868 till 1871; Rev. D. Duehmig, from Avilla, a short time in 1871; Rev. J. H. Quinlan, from Elkhart, in the same year; Rev. M. F. Noll, from Elkhart, till 1878; Rev. H. A. Boeckelmann, resident pastor, from 1878 till 1880; Rev. A. J. Kroeger, from 1880 till 1887; Rev. Adam Buchheit, from the fall of 1887 till 1889; Rev. S. M. Yenn, from August 1, 1889 till February 1, 1900; Rev. F. A. King; Rev. W. S. Hogan, from September 7, 1902 till February 1903; Rev. J. B. Fitzpatrick, since February 1903.

The church was built in 1860. The first school building was erected in 1867, by Father Meissner, at a cost of \$500. This school was taught by lay-teachers. In 1881, Father Kroeger built a brick school-house, at a cost of \$1,100. In that same year the Sisters of the Holy Cross were given charge of the school. The building is located west of the church on the corner of Third and Monroe streets, and its dimensions are, 30x40 feet. In 1889, the school was attended by fifty-seven children. The St. Joseph's Society, established in November 1892, gives support to the school. Upon the arrival of the Sisters, Father Kroeger gave his frame residence to the Sisters and lived in a rented house until he had provided the present brick residence.

Goshen has ninety Catholic families, numbering 362 souls. The school now has an attendance of seventy-three children, and is taught by three Sisters of the Holy Cross, in the eight grades. The Societies are: St. John's, for married men, forty-two members; the Rosary Society, for married women, sixty-five; the Young Ladies' Sodality, thirty-eight; St. Agnes', for girls, eighteen; St. Aloysius', for boys, twenty-one; Holy Angels', for children, forty-three; the League of the Sacred Heart, 160 members. Since Father Fitzpatrick's advent many repairs and improvements have been made on all the buildings, and a heating plant for all has been installed. The debt on the church property is only \$600.

Up to 1897 the missions Ligonier and Millersburg were attended from Goshen. Since 1903, Millersburg is again in charge of the pastor at Goshen.

## KLAASVILLE.

## ST. ANTHONY'S CHURCH.

1860.

The following is the chronological order in which, the priests named, had charge of Klaasville: Rev. F. X. Nigh, Pulaski, from 1860 to 1861; Rev. Martin Kink, Pulaski, from 1861 to 1863; Rev. F. Fuchs, died at Klaasville October 8, 1863; Rev. B. Rachor, St. John, and Rev. M. P. Wehrle, St. John, 1863 till 1866; Rev. Henry Renson, Klaasville, from 1866 till 1869; (Rev. Martin Sherer, baptismal record, February 26, 1867;) Rev. Francis Siegelack, Hanover Centre, from October 1869 till May 6, 1873; Rev. F. X. Deimel, Hanover Centre, from June 25, 1873 till August 10, 1877; Rev. John H. Bathe, Klaasville, from August 10, 1877 till December 30, 1881; Rev. Charles A. Ganzer, from January 1, 1882 till April 27, 1891; Rev. Peter J. Weber, from April 27, 1891 till August 1895; Rev. Adam Buchheit, from August 1895 till August 1898; Rev. F. X. Ege, since August 13, 1898.

The history of Klaasville goes back to 1856, when a number of German families settled here, who, from 1856 to 1860, attended the church at St. John, about eight miles from Klaasville. The first church was a common, frame building with very common seats, which cost about \$500. It was built in 1860 to 1861, and was dedicated, by Bishop Luers, Father Nigh having charge at the time. At this time the congregation numbered about fourteen families, or sixty souls. In 1878, Father Bathe built an addition to the church and the steeple, at a cost of \$700. The seating capacity of the church is about 200. The church grounds comprise five and one-half acres of ground, four of which were donated in 1860, by the Klaas brothers. The place is named after Henry Klaas.

The first priest's house was erected in 1866, by Father Renson, and cost about \$800. The present priest's house was bought by Father Bathe, in 1878, for \$1,125, having one and a half acres of ground with it. This house was repaired in 1901, for \$220. The first priest's house has been occupied by the teachers of the district school, for many years. Though the school is a public school, the priest has free access, the popula-

tion being almost exclusively Catholic. The church property is free from debt. The parish has thirty families, numbering 150 souls. Five girls of the parish have become Sisters.

From 1877 to 1896, Lowell was attended from Klaasville. From 1869 till 1877, Klaasville was attended from Hanover Centre. From 1860 till 1886, the pastors of Klaasville resided with Henry Klaas.

The Young Ladies' Sodality was established in March 1882; St. Aloysius Young Men's Society in June, of the same year; and the Altar Society was organized, in 1873.

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## KOKOMO.

### ST. PATRICK'S CHURCH.

1860.

Kokomo was named after an Indian chief, and signifies poplar, in the Indian tongue. The town was laid out, in 1844, and consisted of forty acres of land. We give here a list of the priests, who have served the Catholic people at Kokomo, as far back as 1850. Other priests may have visited the place, or rather this region of country, but there is no record to that effect. The names are: Of those who visited Kokomo when a station, Rev. D. Maloney, Rev. William Doyle. Priests who visited Kokomo when a mission, from 1859 till September 1869, Rev. George Hamilton, Rev. B. J. Force, Rev. Bernard Kroeger, Rev. Michael Hanley, Rev. B. T. Borg, Rev. Simon Siegrist, Rev. C. Mougin, Rev. Lawrence Lamoor, Rev. J. Kelly. The resident pastors: Rev. Patrick Frawley, from September 1869 till October 1871; Rev. J. H. O'Brien, from October 1871 till June 1872; Rev. John Grogan, from June 1872 to September 1873; Rev. Francis Lordemann, since September 1873.

On January 24, 1859, two lots were secured and in the year following Father Hamilton erected the first church, a small, frame building but sufficient for the time. A sacristy was added to this building by Father Frawley. The congregation, at this time, comprised about forty families. In 1874, Father Lordemann built the parochial residence, still in use.

In 1875, he bought the lot north of his residence. The old church, having become entirely inadequate, was removed to an adjoining lot and, in its place, was erected a brick church, 56x115 feet, with a seating capacity of 700. It was dedicated by Bishop Dwenger, in 1877. Its cost was about \$20,000. In 1900, two lots on Fremont street, were secured for \$1,600. In 1903, the parochial residence was improved and enlarged, was equipped with a steam heating apparatus, and newly furnished throughout, at an expense of about \$4,000.

The first school was organized, in 1874, when part of the church was partitioned off, and used for school purposes, with an attendance of about thirty-five pupils. In 1877, the old church building was fitted up for school, accommodating 130 pupils. The attendance at this time was sixty. But, to accommodate the increasing number of children, a new school building was erected, in 1893, and was dedicated by Bishop Rademacher. It is a two-story brick building, 40x65 feet, costing about \$11,000. The attendance had increased to 160. In October, 1904, an addition consisting of a Sisters' residence and a basement costing \$3,500, was added to the school building, now known as St. Francis' Academy. The Sisters of St. Joseph have charge of the school, the usual eight grades and high school are taught. There is no debt on the church property at present. The church which has served its purpose so well, is found inadequate to accommodate the Catholic population of Kokomo. Father Lordemann has begun the erection of a new church, which will be 150 feet long, 64 feet wide in the nave, and 84 feet in the transept. A basement 12 feet high is under the entire building. It is to be of Bedford stone and of Gothic architecture. The height of the main tower is 175 feet, and that of the north tower 130 feet. When completed it will have cost \$75,000.

St. Patrick's Congregation has these societies: The Catholic Benevolent Legion, since 1882; the Ancient Order of Hibernians; the Rosary Society, since 1862, which during its existence has furnished the church with a bell, two side altars, three statues, baptismal font, vestments, etc.; the Young Ladies' Sodality, since 1871, which furnished the main altar and many of its ornaments; the League of the Sacred Heart, since 1900; the Kokomo Zouaves, composed of boys of the congregation



under twenty years of age, organized in 1899, which won the prize of a gold medal at a competitive drill at Elwood, on July 4, 1900; the Knights of Columbus, since 1902, with a membership of 125. Two boys of St. Patrick's are studying for the priesthood, and five girls have entered religious communities. The parish has 189 families, numbering 825 souls. Four Sisters of St. Joseph have charge of the school, attended by 208 pupils.

St. Michael's Church, at Bunker Hill, in Miami county, is visited by Father Lordemann three or four times a year.

### JAY COUNTY.

#### HOLY TRINITY CHURCH.

1861.

Holy Trinity church is located in Wabash township, Jay county. In the year 1854, on August 24, Rev. Wilibald Willi, C. PP. S., accompanied by two Brothers and four Sisters of the Precious Blood Community, came to these parts and on 240 acres of land built several log houses and a log chapel, as the establishment of a new mission house of the Community of the Most Precious Blood. For the first ten years the small band consisted of one priest, five Brothers and twenty Sisters. The entire Catholic population of Wabash township, at this time, consisted of three families. In the year 1861, Rev. Rochus Schueleley, C. PP. S., erected Holy Trinity Church. It was a log house rather than a church, 27x40 feet, with a seating capacity of about 100, costing in money \$100. At this time the congregation numbered about forty souls. Holy Trinity Church is about one mile distant from the mission house, and convent chapel of the Community.

The priests in charge of the parish were the following: Rev. Rochus Schueleley, C. PP. S., from 1862 till 1864; Rev. Engelbert Ruff, C. PP. S., from 1864 till 1866; Rev. Jacob Ringle, C. PP. S., from 1866 to 1869; Rev. Peter Capeder, C. PP. S., from 1869 till 1871; Rev. Paul Reuter, C. PP. S., from 1871 till 1876; Rev. George Fleisch, C. PP. S., from 1876 till 1877; Rev. Felix Graf, C. PP. S., from 1877 till 1878; Rev. Joseph Uphaus, C. PP. S., from 1878 till 1888; Rev. John Nageleisen, C. PP. S., from 1888 till 1892; Rev. George

Fleisch, C. PP. S., from 1892 till 1898; Rev. Anthony Dick, C. PP. S., from 1898 till 1901; Rev. Julius Heffner, C. PP. S., from 1901 till 1906; Rev. Seraphine Kunkler, C. PP. S., since 1906.

As to nationality Holy Trinity parish is German. The church property consists of four acres of land, donated by P. Didion. The old log church is no more and in its place stands now a stately brick church, 130x50 feet. It was built by Father Uphaus, at a cost of \$18,000. The seating capacity is 600, and the style of architecture is Gothic. The steeple is 100 feet high. At the time the church was built, the congregation numbered sixty families.

The school, built in 1880 by the same Father, at a cost of \$500, is 24x24 feet, with accommodations for 100 pupils. Two Sisters of the Most Precious Blood teach the school, attended by sixty-six children. The parish church has no priest's house, the pastor residing at the mission house; nor has it a residence for the Sisters, the Sisters residing in their convent. The church property has a debt of \$200. The number of souls at the present time is 350, consisting of seventy families. Five boys of the parish have become priests C. PP. S., and three girls have entered the convent.

Holy Trinity has St. Joseph's Society, for married men, forty members; the Christian Mothers', for married women, thirty-six members; St. John's Society, for single men, forty-two members; St. Rose's Society, for single women, thirty-five members; the Children of Mary, thirteen members, and the Holy Childhood, fifty-five members.

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#### ATTICA.

##### ST. FRANCIS XAVIER'S CHURCH.

1862.

The construction of the Wabash railroad and bridge across the river, in 1850 and 1851, brought a number of Catholic families to Attica. Rev. Michael Clark and later, Rev. Edward O'Flaherty, attended them making their home with James Sheridan and celebrating Mass in private houses or public halls. At the time, there were about twenty-five Catholic families in and around Attica. Many members of the congre-

gation are descendants of the pioneers of those days. Powers' will bequeathed two lots and \$600 for the erection of a church. These lots, located near the Wabash depot, were exchanged for one lot on Perry street, near Monroe. During Father O'Flaherty's absence to the old country, Rev. F. Joseph Stephan collected an additional \$600 and erected a frame church, in 1862. At the suggestion of Bishop Luers, a second lot was bought for \$300, on which stood a house used later for a priest's house.

It was in 1863, that Attica received its first resident pastor, in the person of Rev. Joseph Rademacher, who also attended Covington and the entire country, east and west, from Odell to the Illinois State Line. He found the church and house devoid of every convenience. The pews in the church were rough boards and store boxes. He procured pews, an altar and a little reed organ. In 1865, he prepared a class and admitted them to their first Holy Communion, in May. On this occasion, Bishop Luers also administered Confirmation. The congregation was small, and poor, and Father Rademacher submitted without complaint, to many privations and hardships. In the year 1870, Rev. John Bleckmann succeeded Father Rademacher. He bought the cemetery grounds. The most necessary repairs and improvements on the priest's house were made by him. He also built an addition to the church, in which a Catholic school was taught for a while, but for a lack of funds had to be discontinued.

Father Bleckmann was succeeded by Rev. Thomas Cahill, whose successor, in May 1875, was Rev. Dominic Meier, O. F. M. He resided at Lafayette, attending Attica from there, and receiving \$300 per annum, and railroad fare, for his services. The Rev. John A. Mark was appointed pastor at Attica in April, 1876, and was succeeded by Rev. Henry M. Plaster in January, 1880. In that year Covington was made an independent congregation. Father Plaster preferring it to Attica, Rev. Charles Lemper was sent to Attica in August, of the same year. The first ten years of Father Lemper's pastorate, were productive of an iron fence around the cemetery, an addition to the priest's house and other necessary improvements. The building of a new church was determined on, in 1890. All the stone for the foundation were donated and the farmers

did the hauling. A member of the parish burnt the brick on his place, and boarded the laborers, whilst the congregation paid their wages, and the farmers again did the hauling of brick, sand and other material. The church was dedicated by Bishop Rademacher, of Nashville, on June 21, 1891.

In 1895, Father Lemper built the present priest's house. In the same year Father Lemper arranged the addition to the old church for a dwelling for the Sisters, and having partitioned the old church into two school-rooms, he reopened the parochial school. On account of inadequate school accommodations, as well as accommodations for the Sisters, and the greatly reduced number of children attending, the school was abandoned, some seven or eight years later. When Father Lemper left the parish, there was a debt of \$2,541.83. Father Lemper secured assistance from far and near, outside of the parish.

Rev. A. Henneberger was appointed the pastor at Attica, in July 1898. He enjoyed poor health, but hoped to be benefitted by this change; the change, however, did not benefit him, on the contrary his health grew steadily worse. He was removed, and on May 5, 1899 the present pastor Rev. F. Von Schwedler took charge of the parish. At the present time there is no debt on the church property. The number of souls is steadily increasing and a larger church will have to be provided in the near future. The congregation has ninety-two families, numbering 394 souls. The parish has an Altar Society, for married women, with forty-seven members, an Altar Society, for single women, with twenty members and the Catholic Foresters.

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## OXFORD.

ST. PATRICK'S CHURCH.

1863.

The Rev. Joseph Stephan, it would seem, was the first to visit the Catholics of Oxford and surroundings. He was at the time visiting many other places. He said Mass, at Oxford, in the Court house, public school house and in various private houses, and was in the habit of coming here from 1860 till 1863. Until 1867 Rev. E. B. Kilroy attended here. It was he who laid the foundation for the present church, in the year

1863. There being no railroad transportation in those days, building material had to be hauled a long distance, and required much time. The church however was put under roof, Father Stephan still calling occasionally, and also Rev. C. J. O'Callaghan. The latter was the first resident pastor at Oxford. The baptismal records begin with July 1867. In 1870 Father O'Callaghan was succeeded by Rev. John R. Dinnen, during whose pastorate, the church was plastered, and some old pews and furniture obtained from Lafayette. The dimensions of the church are 76x36 feet, with an elevation of 25 feet. The probable cost of the church was \$6,000. The congregation, at that time, numbering about 175 souls, was larger than it is now. The church grounds consist of four acres of land. Father Dinnen remained until October, 1875, and was succeeded by Rev. Meinrad McCarthy, O. S. B., after whom came Rev. John F. Lang from October 1877 till April 1882. Rev. P. J. Crosson was pastor until September 1894, Rev. Julius Becks until June 1895, when the Rev. William C. Miller was sent here and remained until October 6, 1906. The Rev. F. X. Labonte had charge from October 30, 1906 till March 21, 1907. It is related of Father McCarthy that on a Christmas day he celebrated the first Mass in St. Bridget's Church (Barrydale), rode his little pony to Fowler, where he said the second Mass, and then rode to Oxford to celebrate the third Mass. The church was repaired and refurnished by Father Miller, who put in new stained glass windows, in 1896, and repaired the whole building in 1904, arching the ceiling, frescoing the interior, redecorating and painting the altars, pews etc., at a total cost of \$3,500. The congregation has only twenty-eight families, or 113 souls, and has no debt on its church property.

The first priest's house was a small cottage, built by Father Dinnen, for about \$800. It was remodeled and refurnished at a cost of \$1,350 by Father Miller. The Altar Society, with thirty members, takes care of the altar and sanctuary, and supplies its wants, such as candles, oil, linens, etc. One girl of the parish became a Sister of Providence.

Oxford was supplied by the Rev. J. R. Dinnen from March 21, 1907, the date on which Father Labonte died, until June 8, 1907, when St. Patrick's Church again received a resident pastor, in the person of Rev. H. C. Kappel.

## PLYMOUTH.

## ST. MICHAEL'S CHURCH.

1863.

The treaty of the United States with the Indians, in 1832, assigned as their reserve to the Pottawottamies, a region of country to the southwest of Plymouth, its northeastern corner being near the western border of the town. The Pottawottamies were Catholics, and a good sized chapel, built of logs, occupied a site on the north bank of one of the Twin Lakes. The building has long since disappeared. Prior to 1842, the early missionaries such as Fathers Allouez, Aveneau and other Jesuit Fathers, as well as Father Badin, visited these regions. From 1842, however, the Fathers, of the Congregation of the Holy Cross, attended to the spiritual wants of these Indians and the early Catholic settlers, in Marshall county. In 1838, Father Petit, at the earnest entreaty of the officers of United States military forces, conducted the Indians from their reservation to their new home, in the west.

The history of the present St. Michael's Congregation dates back to 1856, when on December 19th, three lots were bought on which now stand the church, the priest's house and the school. The total cost of the three lots was \$500. The first resident pastor was Rev. Gabriel Volkert, from 1862 to 1864. St. Michael's Church was built in 1863, and was dedicated by Bishop Luers, in September of that year. Rev. George Steiner was pastor from 1864 to 1866. After him came Rev. Francis Siegelack, from 1866 to 1869. He organized the St. Boniface's Benevolent Society. The Rev. George Zurwellen took charge of the parish, in October 1869, and remained till the time of his death, February 5, 1883. A school had been in operation since 1861, taught by lay-teachers. The building was a long building with a boarded partition, which separated the school from the stable. When Father Zurwellen began his work, the school and stable combination was removed to the back part of the lot, on which the pastoral residence stands today, and the priest's house was removed from the extreme south to its present location. A brick school-house, costing \$12,000, known today as St. Michael's Academy, was erected in 1870. About this time a bell was bought.

On November 20, 1872, the three lots opposite the church were bought. These lots front to the north, and the present St. Joseph's Hall is situated on one of them, lot 67. The first cemetery of St. Michael's Congregation was one acre of ground, donated by John Hughes, and was used until 1871; when the city of Plymouth gave the Catholics the privilege of using a portion of Oak Hill cemetery. This continued until April 15, 1875, when Father Zurwellen secured the four acres of ground, which are used today for burials. The Rev. Louis A. Moench was the resident pastor, from February 6, 1883 until July 26, 1898. The debt of \$5,000 was paid by him, the pastoral residence was built at a cost of \$1,200, the church was frescoed for \$660, beautiful new altars were provided, St. Joseph's Hall was built, at a cost of \$1,300, stained glass windows were placed in the church, a new iron fence was built and sidewalks put down. The delivery from church debt was duly celebrated on February 18, 1890. Succeeding Father Moench the following were the pastors here: Rev. Charles Lemper, from 1898 till his death on December 13, 1900; Rev. Peter Schmitt, from July 1900, during the illness and after the death of Father Lemper, till March 1, 1901; Rev. Simon M. Yenn, from March 1, 1901 till July 1, 1905; Rev. Henry C. Kappel, from July 1, till September 1, 1905; Rev. John Tremmel since September 1, 1905. Father Yenn made many necessary repairs and improvements on the entire church property, including the grounds. Three acres of the cemetery, consisting of six acres, also received much needed attention from Father Yenn. At the time of his removal the fund for a new church had accumulated the handsome amount of \$9,000. During this time the Sisters of the Holy Cross enlarged their Academy, which serves also for parochial school, twice; it being now a commodious structure of three-stories and basement, running back from street to alley. Center street was improved during the pastorate of Father Tremmel. At the present time the fund for a new church amounts to \$9,616.13.

Plymouth has 114 Catholic families, numbering 518 souls. The parochial school, in connection with the academy, having an attendance of ninety-eight pupils, is conducted by four Sisters of the Holy Cross. The church societies are: The Rosary Society, with ninety-five members; the Sacred Heart

Sodality, with sixty-seven; and the Children of Mary, with thirty-four members. Other associations are, the St. Boniface, the Benefit Association of Our Lady of Loretto, and the St. Vincent de Paul Aid Society.

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EGE.

CHURCH OF THE IMMACULATE CONCEPTION.

1864.

When Ege was visited for the first time, in 1856, as a station, by Rev. Francis Deschamp, it was called Girardot Settlement. It was in 1853, that Gabriel Girardot emigrated from France and settled on a farm, where Ege is now located. When Father Deschamp visited the place, he found nine families in that neighborhood. The Rev. Henry Vincent Schæfer, pastor at Avilla, visited Ege as a station, and in 1863 the first church, 25x40 feet, was built. In July, of that year, Bishop Luers and Father Benoit celebrated Mass in the unfinished church—they were at the time prospecting for a location, where to build the diocesan orphan asylum. Gabriel Girardot had preceded his family to this country and had made a vow that he would build a church if he would see his family in the New World. He donated two acres of land, where the cemetery now is, and there he constructed a church and made most of the furniture with his own hands. In consequence, the church was a long time building, and was not finished until May, 1864. When completed, the little frame church was valued at \$1,000. After Father Schæfer, the pastors of Avilla had charge of Ege as a mission; namely: Rev. Francis Deipenbrock, 1863; Rev. John Wemhoff, from December 1863 till December 1865; Rev. A. B. Oechtering, from December 1865 till May 12, 1867; and Rev. Dominic Duehmig, from May 12, 1867 till 1876. During this time, the Fathers of the Holy Cross would frequently relieve the pastors of Avilla, by attending the mission Ege. In 1875, Father Duehmig purchased four acres of land, at a short distance from the church westward, where two roads cross and there put up a more spacious frame church, 35x90 feet, with a seating capacity of 260. The old church was moved to the new place and an addition was made to it; after which it served the various purposes of a school-



house, of a teacher's residence, and of a priest's house, until 1885. The Sisters of St. Francis, of Joliet, took charge of the school, in 1879.

The Rev. William Geers was the first resident pastor of Ege, in 1876, and was succeeded by the Rev. Peter Franzen, from February 1877 until October 1878. After him came Rev. F. X. Ege, from October 1878 until November 1897. He found the church property indebted to the amount of \$3,500. In 1885, the old church burned down, insured for \$500. Father Ege thereafter erected a two-story brick building, 30x65 feet, the lower front room accommodating sixty pupils, and the upper front room being used for parish meetings and entertainments, until January 1898, when it too was used for school purposes. The other parts of this building serve the Sisters for a residence of six rooms. In 1878, Father Ege erected a handsome two-story, ten room priest's house, at a cost of \$3,000.

The present pastor, Rev. Francis P. Faust, took charge of the parish in November, 1897. He found that the parish had a debt of only \$300. He has made various improvements and many repairs, with several purchases, amounting to fully \$2,500, and there is a debt of \$243 on the church property. The church grounds proper comprise four acres; and the two acres of the old church is now used for burial purposes. Two members of the parish have become Franciscan Brothers and five have become Sisters. The number of souls is 408, consisting of seventy-five families.

St. Mary's Society, for married women, has forty members; St. Rose's, for single women, thirty; and the Apostleship of Prayer, ninety members.

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#### KENTLAND.

##### ST. JOSEPH'S CHURCH.

1864.

The Rev. George A. Hamilton visited Kentland and vicinity, from 1861 to 1864, from Logansport. After him, it was attended from Rensselaer by Rev. Joseph A. Stephan, until 1870. He visited the place once a month, celebrating Mass in the Court House or in Kent's hotel, boarding with John H. Schmitt, a mile and three-quarters from Kentland.

The Catholics numbered about fifteen families, Irish, German and French, within a radius of twelve miles. In 1864 Father Stephan erected the first church, a frame structure, 24x40 feet.

The grounds, on which the church, priest's house, the school and the teachers' house stand, have a frontage of about 360 feet, with a depth of 150 feet. Opposite this ground the church owns two acres, just outside the corporation of Kentland. The cemetery has five acres, one mile south of the church. These grounds were secured during the pastorates of Revs. J. Stephan, A. Messmann, and W. C. Miller.

The first resident pastor was the Rev. Anthony Messmann, from 1870 to 1881. He resided with the above mentioned John H. Schmitt until 1872, when the priest's house was built. He added 30 feet to the church, to gain more room. Rev. F. X. Baumgartner added a sacristy, 28x14 feet, built a tower and supplied it with a bell. Father Baumgartner was pastor from 1881 to March 1883. After him came Rev. William C. Miller, from March 1883 to September 1891. Father Miller built the present church, in 1888. It is a brick building, 100x45 feet and 24 feet in height. It has stained glass windows of Roman style; the ceiling is flat. The Main Altar of the old church was transferred to the new church, and two neat side altars and two confessionals were provided. The cost of this church was \$9,000. It has a seating capacity of 400.

Rev. Charles A. Ganzer was pastor from September 1891 to December 10, 1902. He renovated the church and made necessary repairs, giving the church a new roof and purchasing a beautiful Main Altar. The church was also frescoed and electric lighting provided, another bell was procured, a new way of the Cross secured, a new pipe organ and a steam heating plant installed. The present pastor, Rev. Charles V. Stetter, D. D., holding that position since February 13, 1903, enriched the sanctuary for Christmas, 1905, with an artistic crib.

Father Messmann started a school in 1872, but it had to be discontinued. The school was a frame building, 44x18 feet. In 1885, Father Miller reopened the school. It was taught by lay teachers till 1887, when the Sisters of St. Francis took charge. In 1888, Father Miller remodeled the old church into a two-room school-house. The old school building and the sacristy of the old church were made into a residence for

the Sisters. Father Stetter built a porch to it. The dimensions of the school are 40x70 feet, accommodating ninety children. The eight grades are taught. Two Sisters have charge of ninety-five pupils at present.

The priest's house, built in 1872 by Father Messmann, is a nine room two-story brick structure. It was Father Miller, who finished the entire house and furnished it more completely. Father Stetter also has done something in that direction. The church property has a debt of \$2,119.98. The number of souls is 540, consisting of 106 families. One boy of Kentland has become a priest and ten girls Sisters. St. Anthony's, Goodland and Remington were attended from Kentland, for some time.

The following priests had charge of Kentland: Rev. George A. Hamilton, from Logansport, and perhaps others, from 1861 till 1864; Rev. Joseph A. Stephan, from Rensselaer, from 1864 till April 1, 1870; Rev. Anthony Messmann, pastor from April 1, 1870 till December 19, 1880; Rev. F. X. Baumgartner, from December 19, 1880 till March 27, 1883; Rev. William C. Miller, from March 31, 1883 till August 30, 1891; Rev. Charles A. Ganzer, from August 30, 1891 to December 10, 1902; Rev. Charles Meyer, C. PP. S., Rev. Frederick Schalk, C. PP. S., and Rev. Virgilius Krull, C. PP. S., from December 10, 1902 till February 13, 1903; Rev. Charles V. Stetter, D. D., since February 13, 1903.

The following societies are found here: The Cemetery Association with eighty members; the Rosary Society, for married women, since 1884, with seventy-nine members; the Sodality of the Sacred Heart for single women, with sixty-one members; the St. Aloysius' Society for young men, with forty members; the Catholic Benevolent Legion and the Catholic Order of Foresters.

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### WABASH.

ST. BERNARD'S CHURCH.

1864.

The first priest on record at Wabash, is Rev. John Ryan, who residing at Lagro occasionally attended Wabash, from 1862 to September 1865. He celebrated Mass at the homes of Patrick Ivory and others. At this time the number of souls

was thirty-five, Irish and German. The foundation for the new church was put down, in 1864, by Father Ryan, and the building was begun by Rev. B. Kroeger, and completed during the pastorates of Rev. George Steiner, and Rev. M. E. Campion, the latter two residing at Lagro. The building cost about \$2,000, and the number of souls at this time was about forty. A lot, donated by Patrick Dwyer 66x132, was given in trade for two lots making the grounds 132x132 feet. This business was transacted by Father Ryan. The church built in 1864 was a brick building, 30x60 feet, to which Rev. P. J. Crosson added sixteen feet, in 1898. The same had the interior decorated and put in electric lights, at a cost of \$700. The seating capacity of this church was 250. A frame school-house, 20x30 feet costing \$800, was built by Rev. F. C. Wiechmann in 1877, but the school had to be discontinued after the first year, for want of support. The first priest's house was located on the corner of Maple and Comstock streets, a half block west of the church; but in 1888, Rev. John H. Bathe built a new house on the corner of Minor and Fisher streets and adjacent to the church, at a cost of about \$1,700; and in 1898, Rev. P. J. Crosson enlarged it, at an expenditure of about \$500.

The described church property was exchanged by Rev. Robert J. Pratt, for a church and house, owned by the Methodists, on the northeast corner of Sinclair and Cass streets. This church is a two-story brick building, the second story used for church purposes has a seating capacity of 500. The house, adjacent to this church, which is the present priest's residence, is a commodious two-story brick building. The Methodist people had expended fully \$22,000 on these buildings. The church and house have a frontage of 96 feet on Sinclair street and 123 feet on Cass street. St. Bernard's Congregation secured this property, in exchange for their church and house, by paying a cash difference of \$5,500. This business was transacted on April 17, 1900, and, on the same day, two lots 264x264 feet, with a large brick residence, just back of the church property were bought, with the intention of using it for school purposes at some future time. This last purchase cost the congregation \$4,000 in cash, and the first priest's house on Comstock and Maple streets, valued at \$1,500. The church was remodeled, and \$3,500 was spent in doing this;

besides furnishing the church with altars, confessionals, sacred vessels and also putting in a heating system. The Very Rev. J. H. Guendling, Administrator of the diocese, dedicated the building on September 23, 1900, the Rev. D. H. Clark, of Columbus, Ohio, preaching the sermon. The church has a debt of \$2,900.

St. Bernard's Church has the Confraternity for the Poor Souls, since 1889; the Sodality of the Blessed Virgin, since 1898; the Young Ladies' Sodality, since 1900; the Catholic Knights of America, since 1885; the Lady Foresters since 1899. The congregation numbers 403 souls, or 102 families. Two girls of the parish have entered the religious state of life.

The visiting pastors of the parish have been: Rev. John Ryan, Lagro, 1862 till September 1865; Rev. B. Kroeger, Peru, September 1865 till December 1866; Rev. George Steiner, Lagro, December 1866 till July 1868; Rev. M. E. Campion, Lagro, August 1868 to 1871. The resident pastors were: Rev. F. C. Wiechmann, from February 1871 till October 1879; Rev. M. M. Hallinan, D. D., from November 1879 till November 1881; Rev. John H. Bathe, from December 1881 to May 1898; Rev. P. J. Crosson, from May 1898 to January 30, 1900; Rev. Robert J. Pratt, since January 30, 1900.

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## FORT WAYNE.

### ST. PAUL'S CHURCH.

1865.

The Catholics of the northwestern part of Fort Wayne, anxious to improve their church accommodations, took steps to form a new congregation. A meeting representing the thirty-five families of this district was held, on November 15, 1863. Bishop Luers approved the intention of these Catholics to build a church, and gave his consent to the purchase of a building site. A number of other meetings were held to accomplish the end in view. Some opposition, however, was experienced on the part of Rev. Joseph Weutz, then pastor of St. Mary's Church. Bishop Luers explained later, that the opposition arose from a misunderstanding. Finally, on February 2, 1865, property was bought on the southeast corner of Griffith street (now Fairfield avenue) and Washington boulevard, at a

cost of \$3,500 from George W. Ewing; ten years' time was given to pay the price. A frame church, 75 feet long and 37 feet wide, was erected at a cost of \$3,700. A unique method of securing funds was resorted to, by renting the pews of the church not yet built. The church was dedicated, by Bishop Luers, on the first Sunday in October, 1865. On December 16, 1865, Bishop Luers gave St. Paul's Church their first pastor, in the person of Rev. Edward Koenig; the Bishop himself introducing Father Koenig to the congregation.

Father Koenig at once organized a School Society and an Altar Society. The Bishop fixed the 25th of January of each year, the Feast of the Conversion of St. Paul, as the patron feast of the Church. Already on January 19, 1866, the zealous pastor opened the parochial school, with Louis Weiser as the first teacher and an attendance of sixty-eight children.

Two additional lots were bought on January 28, 1866, for \$5,000. During Lent, of the same year, the Rosary Society was established, and on March 25th, the Confraternity of the Scapular of Mount Carmel. Still another lot was bought in July 1866 for \$1,400. Louis Weiser, the first teacher, went to the seminary and Peter Mettler succeeded him as teacher. In September 1867, the boys and girls began to be taught in separate school-rooms: Clementine Koenig, sister of Father Koenig, teaching the girls. The frame school building having become entirely inadequate, a brick school-house was erected at a cost of \$3,308, and in September 1868 the same was ready for occupancy. The same building is used for school purposes at the present time. When in 1868, Franciscan Fathers gave a Mission, the Young Men's Sodality, under the patronage of St. Anthony of Padua, and the Young Ladies' Sodality, under that of St. Agnes, were established on September 21st.

The church property is made up of 92x150 feet on the southeast corner, and of 127½x150 feet, on the northeast corner of Washington boulevard and Fairfield avenue; and of 48x150 feet on Washington boulevard; the latter was bought in 1903 and is now used as the priest's house. The cost of the residence and property was \$11,500. The first property was bought before a priest had charge, Father Koenig bought the second, and the present pastor the last mentioned.

The present church was erected by Father Koenig in 1886,

at a cost of about \$55,000. It was built in the Roman style of architecture. The furniture is all solid oak. The seating capacity is about 600. On January 22, 1898, Father Koenig, after thirty-three years of arduous pastoral work, was called to his reward.

Bishop Rademacher appointed Rev. H. F. Joseph Kroll, to succeed Father Koenig, on February 21, 1898. The new pastor found a debt of \$17,000 on the church property. A number of improvements had become necessary, which received immediate attention by Father Kroll. It was he who bought the present priest's house for \$11,500 and converted the former pastoral residence on Fairfield avenue into a school; this residence had been erected by Father Koenig in 1881 at a cost of \$6,586. The school can accommodate about 150 children. At the present time four Poor Handmaids of Jesus Christ have charge of the school. The school is well graded, eight grades being taught. The school is supported by St. Paul's School Society. At present 101 children are in attendance at school.

Three boys of the parish have become priests and one boy is now at his studies. Nine girls have become Sisters.

The parish has 148 families and the total number of souls is 675. The societies are: The School Society, 110 members; the Altar and Rosary Society, for married women, 110 members; St. Anthony's Sodality, for single men, thirty-five members; St. Agnes' Sodality, for single women, sixty-five members; the Boys' Sodality, thirty-four members; the Girls' Sodality, forty-two members; the Purgatorian Society, fifty members; the Scapular Confraternity, 150 members; the Sacred Heart League, 250 members, and the St. Joseph's Benevolent League, with sixty-one members.

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## COVINGTON.

### ST. JOSEPH'S CHURCH.

1865.

The succession of priests, who cared for the spiritual welfare of Catholics in Covington and vicinity, were: Rev. Edward O'Flaherty, prior to 1859; Rev. Joseph Stephan, from

1859 till 1863; Rev. Joseph Rademacher, from 1863 till 1870; Rev. John Bleckmann, from 1870 till 1875; Rev. Thomas Cahill, from 1875 till 1876; Rev. John A. Mark, from 1876 till 1880; Rev. H. M. Plaster, from 1880 till August 15, 1885, first resident pastor; Revs. King, Lentz, Lemper, from 1885 till 1891; Rev. John Tremmel, from August 1891 till September 1, 1905; Rev. Peter Schmitt, since September 13, 1905.

Father O'Flaherty attended Covington from Crawfordsville. The number of souls in 1859 was about 350, or sixty families, of Irish nationality. Father Stephan laid the foundation of the church in 1860, and Father Rademacher completed it in 1865. Bishop Luers dedicated the building in October, 1867. The dimensions of this church were 30x60 feet, and the cost was \$6,000. The church grounds consist of two lots and ten feet, donated by a Mr. Daly, during Father O'Flaherty's time. The church is a brick structure, but in 1875 a frame addition was made to the rear of it, during Father Bleckmann's pastorate. For a short time this addition was used for a school; the cost of it was about \$650. The priest's house was built by Father Plaster, at a cost of about \$2,400. The debt on the church property at the present time is \$300. The mission, Veedersburg, is attended from Covington on two Sundays of the month.

At the present time the number of families is fifty-one. The Rosary Society has fifty-three members. The men of the parish belong to Catholic Knights of America, Catholic Foresters, or Knights of Columbus.

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## LEBANON.

### ST. JOSEPH'S CHURCH.

1865,

This church, in its earliest days, was called St. Charles', later St. Joachim's, and since 1901 St. Joseph's Church. It was attended as a station, as early as 1862, when priests visited here from Lafayette, such as Rev. E. B. Kilroy and others. The Catholic population, at that time, was about sixty-five



souls. The first church was a building formerly used as a residence and then remodeled for a church, in about 1865, by Rev. Joseph A. Winter who continued to attend till 1870. Rev. John R. Dinnen visited the place, from 1871 till 1874. The following were the resident pastors of Lebanon: Rev. Thomas M. Cahill, from the beginning of 1874 till May 1875; Rev. John Ryan, from May 1875 till December 1878; Rev. L. A. Moench, from 1879 till 1882; Rev. John Dempsey, from 1882 till September 1884; Rev. D. J. Mulcahy, from 1884 till the fall of 1886; Rev. Michael F. Kelly, from the fall of 1886 till 1893; Rev. H. A. Hellhake, from 1893 till August 1898; Rev. W. S. Hogan, from August 1898 till 1899; Rev. P. J. Crawley, from June 1899 till July 1905; Rev. James Connelly, since July 1, 1905.

The first building used for church, bought by Father Winters, was located within a half square of the Court House. At that time the population was from eighty to ninety souls. Father Ryan was the pastor, in 1876, when the present church grounds were secured. He sold the old place, and Father Crawley, by another sale, reduced the church grounds to their present dimensions. The second church was a building formerly occupied by the Christian denomination. It could seat 200 persons, and was bought by Father Winters for \$300. This continued to be used for the church until 1901, when the present church was erected by Father Crawley. Its furnishings are complete in every detail. The seating capacity is about 450, and it cost \$10,000.

The first priest's house was a story-and-a-half building, bought by Father Dinnen for \$200. It was sold with the first church property. Father Ryan purchased a house for \$300, which Father Crawley repaired and improved at a cost of \$1,500; this being the present priest's house. The church property has a debt of \$2,000 on it. The number of souls at present is 209, or fifty-one families. Two girls of the parish have entered the convent.

St. Joseph's has Altar and Rosary Societies, organized 1894. They have the care of the altar and the sanctuary; the Ancient Order of Hibernians, organized in 1896; also a Sodality for boys and girls. The altar of the church was donated by the Altar and Rosary Societies.

## ARCOLA.

## ST. PATRICK'S CHURCH.

1866.

Early missionaries paid occasional visits to Arcola and vicinity; but, in the year 1866, Rev. P. J. Madden held regular services in an old school-house. The building of a church was inaugurated by him. The Rev. Henry Schaefer next attended Arcola from Columbia City. The Rev. Theodore Van der Poel was Arcola's first resident priest, arriving on Christmas eve and celebrating Mass, as pastor of Arcola, on Christmas day 1867. The frame church, begun in 1866 by Father Madden, was a neat frame structure and completed by Father Van der Poel, who also built the present priest's house. The Rev. Theodore Wilken came next to Arcola and built a fence around the church property. Rev. Bartholomew Hartmann succeeded Father Wilken in 1880. During his stay of seven years the school-house was built. The congregation at this time, numbered about seventy families. Rev. Father Hickmann came next but only remained five or six weeks. Next came Rev. J. H. Werdein, continuing his pastorate for about four years; then Rev. William J. Quinlan was the pastor for two years, till August 20, 1891; and after him Rev. William Conrad Miller, who remained for a period of four years, till 1895.

The pastorate of Rev. Robert Pratt at Arcola began June 29, 1895. It was he who induced the Poor Handmaids of Jesus Christ to take charge of the parochial school. It was during his pastorate also that a new brick church was built in 1898. He also erected the Sisters' residence. Upon Father Pratt's transfer to Wabash, January 30, 1900, the Rev. S. M. Yenn succeeded him as pastor of St. Patrick's Church, continuing in that capacity for thirteen months. In March, 1901, the Rev. Peter Schmitt was appointed and remained until September 13, 1905, when he was succeeded by Rev. Henry C. Kappel. The present pastor is Rev. E. J. Mungovan, since June 8, 1907.

St. Patrick's Parish has thirty-four families, numbering 180 souls. The school is attended by thirty-three pupils and is taught by one Poor Handmaid of Jesus Christ. The Societies

of the parish are: The Rosary Society, for married women, with seventeen members; the St. Aloysius' Society, for single men, with thirteen members; the Children of Mary, for single women, twenty-five members. There is no debt on the church property. Pierceton is a mission attended from Arcola on the second Sunday and Monday of each month.

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## REYNOLDS.

### ST. JOSEPH'S CHURCH.

1866.

The country about Reynolds, less probably than a century ago, was noted principally for its low lands covered with water, sandy ridges appearing here and there, with scant vegetation. But in the year 1856 the water had receded sufficiently, for a dozen families or more, mostly Irish, to settle in this part of the country. It was in this year that Rev. Joseph Stephan, residing at San Pierre, began to visit the Reynolds settlement, and celebrate Mass in the home of Michael Vogel.

The first church was erected from 1866 to 1867, at a cost of about \$975. The Rev. J. A. Winter, assistant priest at St. Mary's Church, Lafayette, was in charge of Reynolds, at the time the church was building. The ground on which it stands, comprising seven and one half acres, was acquired in the year 1866. The seating capacity of this church was about 150. Without much adornment it served its purpose until 1876, when the second and present church was erected for about \$6,000 or \$7,000, under the direction of Rev. Dominic Meier, O. F. M., who attended Reynolds from Lafayette. The church is built in the Roman style of architecture, and is a plain, brick building, 64x96 feet, with a seating capacity of 475.

Several years after the church had been built, a frame school-house, 20x40 feet, was erected at a cost of about \$475. The Sisters of St. Francis were in charge, residing in a small frame house built by Rev. John McMahon, opposite the school-house, in 1869. The school, however, after a number of years was abandoned, and the Sisters left the place. Father McMahon moved in the house, vacated by them, but lived in it only a

few days, when he departed this life on May 8, 1872. After this until 1899, the pastors of Reynolds occupied the old church for their residence.

Rev. John Kubacki, in the year 1899, built the first and present pastoral residence, costing about \$2,000. The church property is free from all indebtedness. St. Joseph's Church has the Rosary Society, a Young Ladies' Sodality, St. Joseph's Aid Society and the Poor Souls' Confraternity, since 1905. The number of souls in the parish is 282, or fifty-one families. One of the girls of this parish has become a Sister of St. Francis.

The list of priests, having charge of St. Joseph's Church at Reynolds, is the following in their chronological order of succession: Rev. Joseph Stephan, in 1856; Rev. Joseph A. Winter, 1866 and 1867; Rev. John McMahon, from 1867 till May 8, 1872, when he died; Rev. Burns; Rev. Anthony King; Rev. Anthony Messmann; Rev. Dominic Meier, O. F. M., in 1876; Rev. Ignatius M. Wilkens, O. F. M.; Rev. John B. Schroeder, O. F. M.; Rev. Augustine Beyer, O. F. M.; Rev. Peter Welling, O. F. M.; Rev. Francis S. Schaefer, O. F. M.; Rev. Matthias Zumbuelte, from April 1888 to June 1889; Rev. John Berg, from June 1889 to June 8, 1893; Rev. George Schramm, from June 8, 1893; Rev. John Blum, from December 24, 1895 to November 1, 1896; Rev. John Kubacki, from November 1, 1896 to August 6, 1900; Rev. George Horstmann, from August 6, 1900 to July 4, 1905; Rev. Julius Seimetz, since July 4, 1905.

The pastor of Reynolds also has charge of the missions, Francisville and Medaryville.

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### DYER.

#### ST. JOSEPH'S CHURCH.

1867.

The priests who had charge of St. Joseph's Church at Dyer were the following: Prior to 1867, Rev. M. P. Wehrle, Turkey Creek. The following were resident pastors: Rev. Jacob Schmitz, from April 1867 till July 1870; Rev. B. Theodore Borg, from July 1870 till September 1871; Rev. H. Meissner, Crown Point, September till December 1871; Rev. Bernard

Wiedau, from January till December 1872; Rev. Anthony King, from December 1872 till April 1874; Rev. F. J. Freund, from May 24, 1874 till August 1875; Rev. Charles Steurer, from August 4, 1875 till January 30, 1878; Rev. Joseph Flach, from March 5, 1878 till August 3, 1883; Rev. Charles V. Stetter, D. D., from August 23, 1883 till July 29, 1888; Rev. Joseph Flach, again, since July 29, 1888.

Prior to 1867, the Catholics of Dyer and vicinity were visited by Father Wehrle of Turkey Creek; they were considered members of St. John's Congregation, at St. John. The first church was a frame building, erected in 1867, by Father Schmitz, the first resident pastor of Dyer. The church cost from \$4,000 to \$5,000. The church grounds comprise about four acres of land. In 1893, Father Flach improved the church by replastering, frescoing, painting the building and putting in stained glass windows, and in 1899, giving the church a basement, with a chapel, all of which was done at a cost of \$2,500. The church, with its new altars and a pipe organ, was now in very good condition; but on December 28, 1902, the entire church and contents were destroyed by fire. Father Flach, however, went to work and, on July 12, 1903, the corner-stone of a new church was laid by Bishop Alerding. The present church is a brick and cut stone Gothic structure, 118x43½ feet, with a tower 125 feet high. The dedication took place on November 26, 1903, the Rev. J. H. Bathe, officiating. The entire cost of the church is \$18,500. The seating capacity is 400.

The parochial school was opened in September 1901. The building of which has been improved since, and a house for the Sisters erected, for \$1,600. Two Franciscan Sisters of the Sacred Heart, of Joliet, have charge of the school, teaching the usual grades. The attendance at school is eighty-seven.

The priest's house built in 1869 was moved, remodeled and improved, including a new heating apparatus, for \$1,700 in 1905. The church has a debt of \$3,675. The number of souls is 413, consisting of seventy-five families. Three girls of the parish have become Sisters.

St. Joseph's Parish has the Society of the Holy Childhood, since 1880; the Young Ladies' Sodality of the Blessed Virgin Mary, since 1880, forty members; the W. C. O. F., since 1898,

fifty members; the C. O. F., sixty-five members, and the Catholic Columbian League, forty members; the Confraternity of Christian Mothers, forty-four members; and the Confraternity of the Immaculate Heart of Mary.

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## KENDALLVILLE.

### CHURCH OF THE IMMACULATE CONCEPTION.

1867.

Although no specific date can be given, it seems to be the opinion, that Rev. Stephen Badin, Rev. Simon Lalumiere, and Rev. Alphonse Munschina, visited Kendallville several years before the establishment of the diocese of Fort Wayne. Rev. Louis Mueller, residing at Fort Wayne, visited Kendallville a few times. After him Rev. Julian Benoit came more frequently. As a rule, however, the Catholics of these regions attended divine services at Avilla, prior to 1865.

In the year mentioned, Rev. A. B. Oechtering, residing at Avilla, began to visit Kendallville regularly, celebrating Mass in the house of Peter Ringle. Owing to the construction of the Grand Rapids and Indiana railroad, the number of Catholics increased, so as to make the building of a church possible. Lots were bought in what is now known as the West Side, and in the fall of 1866, Bishop Luers laid the corner-stone of the new church. The erection of this church, however, was abandoned when Father Oechtering bought the Baptist church, which was offered him for \$2,200. This building stood on the corner of Oak and Diamond streets. In 1867, Father Oechtering was transferred to Mishawaka, and Rev. Dominic Duehmig was made his successor at Avilla, having charge also of Kendallville. Father Duehmig remodeled the Baptist church, the Ladies' Altar Society assisting him in the purchase of the requisites for the altar and the sanctuary. Two rooms were added to the rear of the church, for the accommodation of the pastor, when visiting Kendallville. The full dimensions of the church, as it now stands, is 40x70 feet.

Father Duehmig had charge up to 1884, and after him Rev. Max Benzinger, residing at Summit, until 1887. From

1887 to 1889 Rev. John Hoss visited Kendallville. After that date until 1897, it again became a mission attended from Avilla. In 1897 Rev. George Lauer was made pastor of Ligonier, with Kendallville for a mission; when, however, Rev. John F. Noll was appointed to succeed Father Lauer in 1899, he took up his residence in Kendallville, and since that time Kendallville has had a resident pastor. Father Noll improved the church property and during his stay lived in a rented house. His successor, on June 8, 1902, was Rev. John C. Keller. That same year a residence was built, containing ten rooms, costing \$2,500. On September 18, 1905, a church bell was bought. The church property has a debt of \$1,450.

The Kendallville Parish has the Altar Society, since 1868, and the Young Ladies' Sodality, since 1903, both for the women. The Holy Name Society is for the men. The number of souls is about 201, constituting forty-eight families.

Priests attending Kendallville, for whom we can give any definite dates, were: Rev. August B. Oechtering, from 1865 till 1867; Rev. Dominic Duehmig, 1867 till 1884; Rev. Max. Benzinger, from Summit, 1884 till 1887; Rev. John Hoss, 1887 till 1889; Rev. Dominic Duehmig, 1889 till 1897; Rev. George Lauer, from Ligonier, 1897 till 1899; Rev. John F. Noll, first resident pastor of Kendallville, 1889 till 1902; and since June 8, 1902, Rev. John C. Keller, second resident pastor.

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## WINAMAC.

### ST. PETER'S CHURCH.

1867.

The spiritual needs of Catholics at Winamac and the surrounding country, were looked after by priests from Logansport, from 1850 to 1867. Mass in those days was said at the residence of M. D. Falvey. The Rev. George A. Hamilton erected the first church, a frame structure. Father Hamilton at that time resided at Logansport. Rev. Henry Koenig was appointed the first resident pastor, in 1867. The name of Rev. Charles Kunkel also appears on the baptismal records. Rev. Bernard Wiedau was the pastor from 1869 to 1870, and

again from December 1872 to 1873. In 1873, Bishop Dwenger gave the Fathers of the Congregation of the Most Precious Blood charge of Winamac and the neighboring missions. Rev. August Reichert, C. PP. S., was the first of these Fathers sent to Winamac, but he remained only a few months when he was recalled, and Rev. Theopistus Wittmer, C. PP. S., was sent to fill his place. Father Wittmer built a parochial school and engaged the Sisters of the Most Precious Blood to have charge of it, in 1874. Father Wittmer was recalled in 1876, and Rev. Theobald Schoch, C. PP. S., succeeded him. In 1880, Rev. Christian Nigsh, C. PP. S., was made the pastor, who in 1883 erected a brick church, 45x95 feet. Rev. Kilian Schill, C. PP. S., was pastor from 1885 till 1887. From 1887 to 1897, it was Rev. Otto Missler, C. PP. S., who had charge of the congregation. Rev. Joseph Uphaus, C. PP. S., was pastor from 1897 till the fall of 1898. Rev. Leopold Linder, C. PP. S., came next and remained until 1903, when Rev. Valentine M. Schirack, C. PP. S., succeeded him. This Father met with a fatal accident, on November 15, 1904, on account of a runaway horse, and died almost instantly. Rev. Virgilius Krull, C. PP. S., succeeded Father Schirack at Winamac, and remained till the end of January 1905, when the present pastor, Rev. Lawrence J. Schirack, C. PP. S., was appointed pastor.

Winamac has ninety Catholic families, with 440 souls. The parochial school, with an attendance of seventy-four pupils, is conducted by two Sisters of the Precious Blood. The church societies have an aggregate membership of 200. There is no debt on the church property.



## CHAPTER XI.

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### THE CHURCHES—CONTINUED 1868-1877

CROWN POINT—ELKHART—MARION—MONROEVILLE—LOGANS-  
PORT, ST. JOSEPH'S—MUNCIE—LAFAYETTE, ST. ANNE'S—  
LOWELL—ST. ANTHONY'S—WALKERTON—FORT WAYNE,  
ST. PETER'S—HOBART—BARRYDALE—OTIS—AUBURN—  
SCHERERVILLE—TIPTON—FOWLER—LOGANS-PORT, ST.  
BRIDGET'S—REMINGTON—DUNNINGTON—GARRETT—PORT-  
LAND—SOUTH BEND, ST. HEDWIG'S.

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### CROWN POINT.

#### ST. MARY'S CHURCH.

1868.

From about 1861 till 1865, the Rev. M. P. Wehrle, resident pastor at Lottaville (Turkey Creek), paid occasional visits to Crown Point. He celebrated Mass at the homes of Anna Shehan and Catharine Scherer, and also in the Court House. In fact the first pastoral residence served also as the first church. The resident pastors at Crown Point were: Rev. M. P. Wehrle, from December 31, 1865, till November 26, 1868; Rev. Louis Weiser, from November 26, 1868 till January 22, 1871; Rev. Henry Meissner, from January 22, 1871 till October 3, 1875; Rev. Matthias Zumbuelte, from October 3, 1875 till April 17, 1876; Rev. Aegidius Hennemann, O. S. B., from April 17, 1876 till October 20, 1878; the name of Rev. Piriminus Levermann, O. S. B., also appears on the baptismal register from February 11, 1878 till May 5th, of the same year; Rev. John Ritter, from October 20th, till November 17, 1878; Rev. Aemilian Wendel, O. S. B., from November 17, 1878 till July 23, 1882; Rev. Maurice Kaeder, O. S. B., from July 23, 1882 till September 30, 1888; Father Wendel again, from September 30, 1888 till July 1, 1889; Rev. Philip Guethoff, since July 1,

1889. The records of the church show 1,054 baptisms and 186 marriages, up to the present time. The church grounds consisting of about three acres cost \$1,000, and were donated by Peter Kahoe in 1866.

The first church building was a frame structure, 30x60 feet. It was erected at a cost of \$1,500 and was dedicated by Bishop Luers on Rosary Sunday in 1868. The present pastoral residence was built in 1871 at a cost of \$1,500, by Father Meissner. Later a kitchen was added at an expenditure of \$350. The present Sisters' residence was the first school-house; a one-story, one room frame structure built in 1872, at a cost of \$1,000. The first church building, to which one story was added at a cost of over \$1,000, by Father Guethoff, is the present school. It contains two school-rooms on the first floor and two on the second. Three of these rooms are used for school purposes, the other for society meetings. The Sisters of St. Agnes have charge of the school, which is attended by 103 pupils.

Father Guethoff built the present church in 1890. It is of brick and stone, 50x113 feet, and cost \$12,800. The spire has a height of 142 feet; the architecture is Romanesque. The stained glass windows, the three altars, the pews, the pulpit, the organ, etc., necessitated an outlay of \$5,000. The chapel in the basement, for Mass in winter, cost \$600. \$400 was paid for statuary. The frescoing of the church together with improvements and repairs in 1907 cost \$3,000. The seating capacity of the church is 600. Crown Point has a Catholic population of 630, or 124 families. There is no debt on the church property.

St. Joseph's Rosary Society, for married men, has twenty-three members. St. Mary's Rosary Society, for married women, eighty-five. St. Joseph's Sodality, for single men, has fifty-seven. St. Mary's Sodality, for single women, has eighty. The Infant Jesus Society, for children, has eighty-five. The League of the Sacred Heart, has 350 members.

One acre and a half was bought for cemetery purposes on March 13, 1869, for \$140. In 1907, Father Guethoff bought three and three-quarter acres, additional, for \$675. Much has been done towards beautifying the cemetery, and a fund is being secured for its permanent care.

## ELKHART.

## ST. VINCENT'S CHURCH.

1868.

The first visit of a priest to Elkhart was that of Rev. Henry Koenig, pastor at Mishawaka. From May 19, 1867, Rev. August B. Oechtering, also resident at Mishawaka, attended Elkhart as a station, celebrating Mass in private houses. The first church was erected under the supervision of Father Oechtering, in 1868. It was a brick building, 28x56 feet, and cost about \$2,500. The number of souls at this time was about 100, Irish and German. The church grounds were secured, partly in 1867 and partly in 1885; Father Oechtering secured the old, and Rev. William Kroeger the new grounds, at a total cost of \$2,100. The present church was erected in 1886, Father William Kroeger being pastor at the time. It is the Grecian style of architecture, and its dimensions are 130x60 feet. The cost of the building, including decorations and furniture, was \$45,000.

School is taught in the old church and a one-story building. The Sisters of the Holy Cross have charge of it, and the usual eight grades are being taught. The Sisters reside in the old parochial residence, erected in 1872, for \$2,000, during the pastorate of Rev. Jeremiah Quinlan. This house was improved by the Rev. Henry Boeckelmann, in 1902. The priest's house, a two-story brick house, was erected in 1899 by Father Boeckelmann, at a cost of \$10,000. The church property has no debt on it, the balance of indebtedness having been paid off, on July 22, 1906.

St. Vincent's Parish has the following societies: The Knights of Columbus, ninety members; the Catholic Benevolent Legion; Catholic Lady Foresters; Archconfraternity of the Rosary, 118 members; Young Ladies' Sodality, fifty-two members; the Guardian Angels' Society. The number of souls of the parish is 550. Two boys of the parish have become priests and two girls Sisters.

The priests, who have had charge of Elkhart, either visiting it or residing there, were: Rev. August B. Oechtering, from 1868 till 1871; Rev. John H. Oechtering, assistant during

this time at Mishawaka, also visited Elkhart; Rev. Jeremiah Quinlan, from 1871 till 1875; Rev. Martin F. Noll, from 1875 until 1880; Rev. William Kroeger from 1880 till 1891; Rev. Henry A. Boeckelmann from December 1891 till October 4, 1906; Rev. Francis J. Jansen, since November 1, 1906. The assistant priests at Elkhart have been, Rev. John F. Noll, from June till December 1898; Rev. Charles F. Keyser, from October 11, 1902 till October 1903; Rev. F. X. Labonte from April 7, 1905 till October 30, 1906.

The cemetery of St. Vincent's Parish is located a mile and one-half from the church, and comprises five and seven-eighths acres of land.

The school, with an attendance of 142 pupils, is conducted by three Sisters of the Holy Cross, teaching the regular eight grades.

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## MARION.

### ST. PAUL'S CHURCH.

1868.

The first Catholic families came to Marion with the construction of, what is now, the Michigan division of the Big Four railroad, in 1855. At that time for a number of years the pastors of Peru, Wabash, Kokomo and Union City visited here. The list of pastors, from 1868, is the following: Rev. B. T. Borg, assistant at Peru, from 1868 till 1870; Rev. P. Frawley, first resident pastor, from 1875 till 1876; Rev. M. F. Kelly, from 1876 till 1882; Rev. James A. Twigg, from May 1882 till 1883; Rev. A. J. Strueder, from 1883 till September 1884; Rev. M. Joy, one month; Rev. John Grogan, from October 1884 till January 1894; Rev. W. J. Quinlan, from January 4, 1894 till April 14, 1906; Rev. P. J. Crawley, since April 14, 1906.

Father Borg, in 1868, built the original portion of the old frame church, in which he said Mass for the first time, on the second Sunday of July, 1868. The first resident pastor was Rev. P. Frawley, who built the priest's house, which, in the summer and fall of 1897, was enlarged and refurnished, by Father Quinlan, at a cost of over \$4,000.

The discovery of natural gas much increased the Catholic population of Marion; and when Father Quinlan took charge of the parish, in 1894, he at once enlarged the old frame church, which was ready for occupancy on March 4th, of that year. However, it was apparent that the building of a larger and more commodious church was a crying necessity. Ground was broke, for the present St. Paul's Church, on September 30, 1895; the corner-stone of it was laid on May 7, 1896, and, on November 7, 1897, the new church was solemnly dedicated, by Bishop Rademacher, in the presence of a vast concourse of people.

St. Paul's Congregation has about 150 families, numbering 650 souls. The debt on the church property is \$14,500. The societies of the parish have an aggregate membership of 219. Besides these, there are the Knights of Columbus, the Catholic Foresters, the C. L. B. A., the A. O. H., and the C. M. B. A.

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## MONROEVILLE.

### ST. ROSE OF LIMA'S CHURCH.

1868.

Tradition has it, that in the year 1831, the often mentioned missionary, Father Badin, came to Monroeville, on a sick call, to attend a certain French prospector, located there temporarily. It is certain, however, that Father Benoit administered to the Catholic people here, about 1840, celebrating Mass in the homes of Jerome Jeffroy and others. Father Bessonies too called here, about that time. Up to 1868, Monroeville was a station attended by priests residing at the Cathedral, in Fort Wayne. The Catholics hereabout numbered some twenty families, being French, Irish and German, as to nationality.

From 1868 till 1884, Monroeville was a mission regularly visited in the order given, by Rev. E. P. Walters, Rev. J. H. Brammer, Rev. J. M. Graham, Rev. A. M. Meili, Rev. A. Heitmann, and Rev. T. Hibbelen. In the year 1884, when the place was being attended from Arcola by Rev. H. T. Wilken,

and Rev. B. Hartmann, Monroeville received its first resident pastor, in the person of Rev. John Grogan. Rev. John Hoss was resident pastor, from 1886 to 1887.

The five lots owned by the church were bought, partly by Father Walters in 1868, and by Father Hartmann in 1886. The cemetery, consisting of four acres adjacent to the town, was bought by Father Wilken, in 1877. The total cost of this real estate was about \$1,500. When these purchases were made, Father Walters resided at Fort Wayne and Fathers Hartmann and Wilken at Arcola.

The first church, which was erected in 1868, was a small frame structure, and was destroyed by fire in 1887. The present church was built in 1888. The architecture is Gothic, the dimensions 32x92 feet and the spire 102 feet in height. It is a small, but beautiful church, and is a monument to the boundless zeal and untiring energy of the saintly Father Hartmann. The seating capacity is 300. In 1904, under the pastorate of the Rev. T. M. Conroy, a steam heating plant was provided, the church was being lighted by electricity, which, with a few other improvements, cost \$2,300, and in 1907 three new altars with carpet for the sanctuary were provided; all of which was paid for, immediately after their installation. The parish has no school, for obvious reasons, but the children are being taught their catechism four times a week, and church history once a week.

The pastoral residence was erected in 1882 by Father Hartmann, and was improved in 1899 by Father Paquet. Owing to the purchase of additional real estate, recently made, there is at present a debt of \$1,760 on the church property. The parish has the St. Joseph's Benevolent Society, since 1888; among other good works, it buries the poor dead of the parish. The Rosary Society has thirty members. The St. Aloysius' Society, for the young men, and the Blessed Virgin's Sodality, for the young women. The Columbus Club, for young men, has twenty-two members.

In 1892 Father Hartmann was succeeded by Rev. F. Von Schwedler, whose successor was Rev. L. R. Paquet, in 1897. After him came Rev. F. J. Dandurand, from August 23, 1900 until July 1904. The present pastor, Rev. T. M. Conroy, has had charge since September 21, 1904.

## LOGANSPOUT.

## ST. JOSEPH'S CHURCH.

1869.

St. Joseph's Church is a branch of St. Vincent's Church. The first St. Joseph's Church was erected by Rev. Jacob Mayer, in 1869. It was a brick building, 80x40 feet, with a seating capacity of 600. At the time, the parish consisted of only fifty families. The cost of the church was only \$4,300, because the parishoners did much of the work gratis. The dedication took place on February 2, 1870.

In August 1872, the Rev. Henry Koehne took charge of St. Joseph's Congregation. In May 1882, he had paid off a debt of \$6,000, and had accumulated a fund of \$2,000 for a new church. The corner-stone of the new church was laid in July 1885, in December the building was under roof, and, on Sunday, October 23, 1887, the church was dedicated by Bishop Dwenger, assisted by Bishop Rademacher, of Nashville. The new and present church is 165 feet long and 65 feet wide. The elevation of the spire is 161 feet, surmounted by a cross, 12 feet high. The style of architecture is Romanesque. Above the entrance is a gallery capable of seating 200 children, and immediately over this, is a smaller gallery for the organ and choir. The width of the center aisle is six feet, and of the two side aisles five feet. The furniture of the church is all black and white walnut, beautifully oiled. The church will seat 1,000 persons, leaving a vacant space for pews to accommodate 200 more. The fresco painting of the church is chaste, artistic and suggestive. The ten stained glass windows present scenes from the life of our Saviour, the Blessed Virign and the Saints. The total cost of the building amounts to \$80,000.

During the absence of Father Koehne in Europe, in 1888, three large bells were placed in the tower, at a cost of \$1,250. In 1894, the church was again frescoed, and the artist, Zukotinski, executed four handsome oil paintings; the Archangel Michael over the Main Altar and the Archangel Gabriel, the Holy Family and the death of St. Joseph over the Side Altars. These paintings cost \$500 each.

New altars, in the byzantine style, were placed in 1894. They are in imitation of white marble, richly ornamented with

gold. The Main Altar has the statues of St. Joseph, St. Aloysius and St. Theresa; one Side Altar the statues of the Sacred Heart of Jesus and two angels, the other Side Altar the statues of Our Lady of the Sacred Heart, St. Cecilia and St. Barbara. The cost was \$3,000. A little later, fine oil paintings of the fourteen stations of the Cross were procured, for \$1,400. Christmas of 1900 was distinguished with a new imported crib, worth \$400. All the furniture and furnishings, and all needed articles for the sanctuary, including sacred vessels and vestments, have been procured and are in every respect first class.

From the time Father Koehne took charge of the parish, the Cullen House was used as a school, from 1872 to 1892. The number of pupils increased to such an extent, that larger accommodations became a necessity. On the first day of April, 1891, the old church was torn down, and in its place a new school erected, and dedicated on January 17, 1892. This building is in every respect commendable. It is three-stories in height, with a basement. The first floor has two class-rooms, with a capacity each of seventy-five, on the same floor is a room for society meetings. The second floor has four class-rooms and two music rooms. The third floor is a hall, a perfect model of its kind, with a seating capacity of 600. The dimensions of the stage are 26x20 feet. The school was conducted by lay-teachers from 1872 to 1877. In August of 1877, Father Koenhe secured the School Sisters of Notre Dame for his schools. At the present time eight Sisters have charge of 290 children. The old school building has been remodeled and serves now as the Sisters' dwelling.

Father Koehne, up to the time of his death, occupied the residence on the corner of Market and Second streets. In 1904 he purchased a residence adjacent to, and west of the church, for a priest's residence, at a cost of \$9,000, from his own personal means, and donated the same to St. Joseph's Church. The debt on the church property is \$2,555.

The following are the societies: The Rosary Society, since 1869, with 100 members; St. Aloysius Young Men's Society, since 1883, with ninety members; the Young Ladies' Sodality of the Immaculate Conception, since 1872, with 140 members; the Sacred Heart Sodality, since 1899, with 125 members; the St. Joseph's Benevolent Society, since 1872,



with 160 members. The number of families is 250, numbering about 1,150 souls. Two boys have become priests and eight girls Sisters.

The pastors of St. Joseph's were: Rev. Jacob Mayer, from 1869 to 1872; Rev. Bernard Wiedau, Rev. F. Von Schwedler, and Rev. A. M. Meili, had charge temporarily. Rev. Henry Koehne, from August 1872 to November 24, 1906; Rev. Anthony J. H. Kroeger, since January 1, 1907.

From 1903 to 1905, Fathers of the Most Precious Blood were assistants at St. Joseph's Church, but since May 1905 it was Rev. William Hoff, till July 13, 1907, when Rev. Henry Hoerstman was appointed.

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## MUNCIE.

### ST. LAWRENCE'S CHURCH.

1869.

Muncie, the county seat of Delaware county, is situated on the south bank of the White river, about fifty-three miles northeast of Indianapolis. It is opposite the site of the old Indian town which was north of the White river, deriving its name from a tribe of Indians, known as the Muncies, who were a division of the Delaware tribe. It was here the Shawnee Prophet, Tecumseh's brother, resided.

Missionaries, in the earliest days, occasionally visited the few Catholics scattered here and there. The first priest visiting Muncie was Rev. Daniel Maloney, who came from Indianapolis. The first Mass was celebrated at the house of Patrick Tuhey, on the site of the present public library. For nearly four years Father Maloney paid monthly visits, celebrating Mass alternately at the homes of Patrick Tuhey and Peter Mutch. Patrick Tuhey is no more, but Peter Mutch and his wife, both nearly ninety years of age, still occupy the old home of the early missionary days. Father Maloney had to make his journey from Indianapolis on horseback.

Rev. August Bessonies attended Muncie, from Indianapolis, in 1855 and 1856. Rev. Michael Clark came to Muncie, in 1857. He also attended the missions of Winchester, Ander-

son and Union City. His efforts to build a church in Muncie were not successful. Missionary visits continued, for short periods of time, by Revs. Simon Siegrist, and Theodore Vander Poel, John McMahon, John Gueguen, Daniel Maloney and William Doyle. Rev. FitzMaurice took charge in the early sixties and ministered to the spiritual wants for three years. Revs. John Bleckmann and Frederick Von Schwedler both attended Muncie from Union City. The Rev. Lawrence Lamoor, of Union City, began the building of the church in 1869. The congregation at that time numbered seventy-five members, none of them rich, but what they lacked in wealth, they supplied in zeal and perseverance. Lots were bought on the corner of Charles and Hackley streets, upon which the church was built. It was a brick building, 35x60 feet in size. St. Lawrence, the deacon, was named the patron of the church. It was dedicated in 1873 by Bishop Dwenger. Rev. Joseph A. Marshall had charge of Muncie, from June to September 1873. Rev. John B. Crawley, of Anderson, succeeded Father Marshall from September 1873 till December 1874. He attended Muncie once a month, and paid off all but \$250 of the indebtedness of the church.

The present pastor, the Rev. William George Schmidt, was appointed pastor of Muncie on January 28, 1875. At that time the congregation had about forty-five families. He erected a small frame residence, which served as a priest's house until 1899, when he built the present rectory, at a cost of about \$7,000. The first pastoral residence was partially destroyed by fire, on November 1, 1880. Father Schmidt built a frame school-house in 1881, wherein he himself taught, from 1881 to 1882. He attended Hartford City in 1875, and Montpelier from 1875 to 1896. Sick calls to Hartford City, Montpelier, and the surrounding country, were made by such modes of travel as horseback, handcars, and other primitive conveniences.

The present church edifice, planned in the Gothic style of architecture and cruciform in shape, was built by Father Schmidt and dedicated by Bishop Rademacher, on the feast of the Nativity of our Lady, 1895. The altars and furniture are of oak. The cost of the church was \$43,000. It has a seating capacity of 950. After the new church was built, the

old church was converted into two school-rooms, which, with the frame structure erected in 1881, served for the accommodation of the children until 1901, in the spring of which year Father Schmidt began the erection of the present school. The work progressed throughout the spring and summer of 1901, and in October of that year, two rooms were ready for occupancy. These rooms accommodated those children, who had formerly attended in the "Old Church" school-rooms, which latter Father Schmidt tore down, at this period. He rented, for the first four to six weeks of the fall term, two rooms in a neighboring building, formerly used as a blacksmith shop, and many of the children now attending school laughingly recall their school days in the "Blacksmith Shop." The other rooms of the new school were ready for their purpose by December, 1901. The building contains eight well lighted, thoroughly ventilated, and finely equipped school-rooms, each 27x27 feet. Two spacious halls separate the rooms on each of the two floors. A large hall occupies the third floor. The heating and other conveniences are of the modern type. The cost of the building is about \$20,000. The indebtedness on the church property is \$17,000.

The school was first taught by the pastor, later by a lay-teacher, then by the Sisters of St. Joseph, and since 1886 by the Sisters of St. Agnes, from Fond du Lac, Wisconsin. Eight Sisters are engaged in teaching the 403 children, who attend the school. The eight grades are followed by a modification of the ordinary high school and commercial college. The Sisters reside in a frame building near the school-house. Father Schmidt contemplates the erection of a more spacious residence for them, in the near future.

The parish has the St. Vincent de Paul's Aid Society, established in 1894; the A. O. H., in 1892; the Ladies' Auxiliary of the A. O. H., in 1898; the Catholic Benevolent Legion; the Ladies' Catholic Benevolent Association; and the Knights of Columbus. For the girls there is the St. Agnes' Sodality and the Children of Mary; for the boys, the Holy Name Sodality and the St. Aloysius' Society. The Sodality of the Blessed Virgin Mary is for single women; the Guardian Angel and Infant Jesus Societies are for the children. St. Lawrence's Congregation has 329 families, numbering 1,697 souls.

The Rev. John Schmitz was the assistant from 1899 till 1900; later the Rev. L. R. Paquet and after him the Rev. Z. Huot.

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LAFAYETTE.

ST. ANN'S CHURCH.

1870.

In 1870, Rev. George A. Hamilton built St. Ann's Chapel on the corner of Wabash avenue and Smith street, in Lafayette, at a cost of \$5,000. This chapel was a two-story, brick building arranged for church and school purposes, and services were held here, every Sunday, by one of the priests of St. Mary's Church. On the advice of Father Walters, St. Ann's was made an independent parish by Bishop Dwenger, in September 1884. Rev. John Dempsey was appointed its first pastor, who at once built a pastoral residence. He was removed to Valparaiso, August 24, 1888.

Father Dempsey's immediate successor, was the Rev. Patrick F. Roche. Father Roche, recognizing the necessity of a new church began the work on the present St. Ann's Church in May 1896. On September 12, 1897, Bishop Rade-macher laid the corner-stone with elaborate ceremonies, and in the presence of at least 3,000 people. The church is a handsome structure, built of brick and stone, 143x53 feet. The cost of the building, including the furnishings, amounted to \$20,000. The furniture of the church, altars, pews, railing, organ, the vestments and sacred vessels cost, in the aggregate, about \$8,000. The seating capacity is 640, and 200 in the gallery, total of 840. The old church is being used for school purposes. The dimensions of the building are 145x44 feet. It is divided into three school-rooms and can accommodate 180 pupils. The eight grades are taught, and the Sisters of Providence have had charge, from the beginning; they reside in a rented house. At the present time, three Sisters have charge of 143 children. There is a debt of \$5,100 on the church property.

St. Ann's has a Living Rosary Society, for married men and women, since 1892, seventy-four members; the St. Ann's

Cadets, for single men, since 1897, forty-three members; the Young Ladies' Sodality, since 1890, ninety-five members; the Children of Mary, since 1902, sixty-two members; the Holy Angels' Society, eighty members, and the Sacred Heart League, with forty-eight members. The C. B. L., the C. K. of A., the A. O. H., and the Ladies' Auxiliary A. O. H., have an aggregate membership of 207.

St. Ann's has had two resident pastors: Rev. John Dempsey, from September 1884 till August 1888; Rev. Patrick F. Roche, from August 24, 1888 till May 16, 1901. The present pastor, Rev. Michael F. Byrne, has had charge since May 16, 1901.

The Indiana State Soldiers' Home, near Lafayette, has in it a chapel for the accommodation of the Catholic inmates, since 1896. Rev. P. F. Roche was instrumental in securing these accommodations, consisting of one large room in the rear of one of the main buildings, at the Home; it is fully furnished with altar, vestments and other requisites, as well as pews. Services are held there, by the pastor of St. Ann's, on week days only, with an average attendance of about twenty-five.

Rev. John Blum was assistant at St. Ann's, from July till December 28, 1905. The number of souls in St. Ann's parish is 1,120, constituting 250 families. Four boys and eight girls have entered the religious state of life.

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## LOWELL.

### ST. EDWARD'S CHURCH.

1870.

The few Catholic families, living at Lowell, were visited by the Rev. Francis X. Deimel, pastor of Crown Point. He celebrated Mass in the home of John Driscoll, at regular intervals. It was not long, however, when, upon a visit of Bishop Luers, a site was selected for a church and arrangements made for its erection. The Bishop himself gave a donation of \$100. Under the direction of Father Deimel, and a building committee, a small structure of frame was built, at a cost of about \$500, and was dedicated by Bishop Luers in 1870.

In 1878, Lowell became a mission attached to Klaasville. The Rev. John H. Bathe, pastor of Klaasville, attending it until 1882. Father Bathe secured a site for a cemetery at a cost of \$250. The Rev. Charles A. Ganzer succeeded Father Bathe, remaining till 1891, when he was transferred to Kentland. For a short time, the Rev. Adam Buchheit attended Lowell from Klaasville. From 1891 till 1898, Lowell was attended by the Fathers of the Most Precious Blood near Rensselaer. The Rev. F. X. Schalk, C. PP. S., built the present edifice at a cost of \$5,000. The building was dedicated by Bishop Rademacher, in 1897.

In September 1898, Lowell received its first resident pastor in the person of Rev. Frederick Koenig, with Wheatfield and Kniman as missions. Father Koenig at once built the priest's house, costing about \$2,500. In November, 1905, Father Koenig was transferred to Lottaville, and was succeeded by the Rev. Charles F. Keyser. Since June 8, 1907, Lowell is attended from St. Joseph's College, by Rev. Alphonse Mueller, C. PP. S. On the day of the dedication of the new church, the building was free from all indebtedness and the congregation today has no liabilities.

The congregation has 31 families, numbering 112 souls. The Rosary Society, for married women, has twenty-three members; the St. Aloysius' Society, for single men, has twelve, and the Sodality of the Blessed Virgin, for single women, has twenty members.

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## BENTON COUNTY.

### ST. ANTHONY'S CHURCH.

1870.

The earliest visits of a missionary, in these parts, go back to 1862. St. Anthony's was attended, as a station, by Rev. Joseph Stephan from Rensselaer, from 1863 to 1864. For a period of five or six years Mass was celebrated, four or five times a year, in the house of Anthony Dehner. The early Catholic settlers were Germans.

While residing in Kentland, Rev. A. Messmann had charge

of St. Anthony's, where, on April 24, 1869, he organized the nineteen families into a parish, began the building of a church and finished the same in 1870. It is the present church. The church grounds are composed of ten acres of land. In 1869, Anthony Dehner donated five acres for church and cemetery and, in 1876, Bernard Quante donated five acres for priest's house and pasture. The dimensions of the church are 54x60 feet. In 1894, Rev. J. Baker made extensive repairs, by lining the ceiling and replastering the church, at a cost of \$250 and, in 1898 and 1899, Rev. F. J. Bilstein added a sacristy and had the church frescoed, at a cost of \$2,023. \$1,500 of this amount was secured by three funded Masses. The seating capacity of the church is 240.

The priest's house was built in 1876, by Rev. F. X. Ege. It was a one-and-a-half story house to which, in 1884, a kitchen and dining room were added by the Rev. F. J. Lambert. A barn was built by Rev. J. Hoss, in about 1880 or 1881. It was struck by lightning and burned. Another stable was built at once, this too was destroyed by fire in 1899. The third stable and barn combined were built by Father Bilstein, for \$300. The church property is free of debt. The number of souls is 157, or twenty-five families. In 1885, a large number of French Catholics began to come here, so that the parish increased to ninety families, but within ten years the French Catholics left the place. One girl of the parish has entered a religious community. The parish has the Rosary Society, since 1892, and the Sacred Heart Society, since 1901. They have charge of the altar and sanctuary.

The priests who have been the pastors of St. Anthony's were: Rev. Joseph Stephan, when a station; Rev. A. Messmann, of Kentland, from 1870 to 1876, when a mission. The following were the resident pastors: Rev. F. X. Ege from July 1876 to October 1878; Rev. John Hoss, from October 1878 till June 1884; Rev. F. J. Lambert, from June 1884 till May 1888; Rev. A. J. Strueder, from May 1888 till August 1891; Rev. Joachim Baker, from August 1891 till January 9, 1896; Rev. F. Von Schwedler, from January 9, 1896 till February 16, 1898; Rev. F. J. Bilstein, from February 16, 1898 till October 1, 1900; Rev. G. A. Zern, from October 1, 1900 till October 2, 1903; Rev. F. J. Koch, since October 2, 1903.

## WALKERTON.

## ST. PATRICK'S CHURCH.

1870.

Walkerton derived its name from a Mr. Walker, who constructed the Lake Erie railroad from Walkerton to Michigan City. Prior to that time it was known as East Troy, West Troy and West York. About 1856, the Rev. Paul Gillen and Rev. John Curley, Fathers of the Holy Cross, residing at Notre Dame, said Mass in an old log cabin on Kyram Devery's farm. In 1870, Rev. Timothy D. O'Sullivan, residing at Laporte, paid occasional visits to Walkerton. The number of souls at that time was about forty, mostly Irish. Father O'Sullivan built the church, a frame structure 45x22 feet, costing about \$800. "The pews had no backs to them, and the window sills served for lamp stands." Most of the money was collected along the railroad line. Rev. M. E. Campion, also residing at Laporte, succeeded Father O'Sullivan. The church at that time was called St. Henry's Church. In October 1881, the Rev. H. F. Joseph Kroll, pastor at Chesterton, took charge of Walkerton. From September 1, 1895 to February 4, 1897 Rev. Dominic Shunk, C. PP. S., residing at Wanatah, was visiting pastor. Next came Rev. Edward Jakob, C. PP. S., till September 1, 1897; Rev. Raymund Vernimont, C. PP. S., till January 18, 1898, both residing at Wanatah. Rev. Adam M. Buchheit, residing at Wanatah, attended the place till September 10, 1899.

The first resident pastor was the Rev. Henry C. Kappel, from September 10, 1899 to July 18, 1901. He bought the house, adjacent to the church, for a pastoral residence. Father Kappel was succeeded by Rev. Peter Budnik, from July 18, 1901 to June 5, 1902. Since this latter date, the present pastor, Rev. Joseph Abel, has had charge.

The church grounds consist of two lots. In 1886, Father Kroll built a gallery in the church, and procured an organ; and in 1889 he built an addition of 25x45 feet to the church. Father Shunk, in 1895, erected a belfry and put in it a bell, and in 1896 gave the church stained glass windows. Father Abel, since his arrival, has made several improvements and



many repairs. The seating capacity of the church is about 150. The priest's house owes its present, neat appearance to Father Abel. The church property is out of debt. St. Patrick's parish has two societies: The Rosary Society, organized in 1899, and the Sacred Heart Society, in June 1902. The number of souls at the present time is eighty-one, or twenty-four families.

The pastor at Walkerton has charge also of the missions Hamlet and Bremen, and the station Knox.

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### FORT WAYNE.

#### ST. PETER'S CHURCH.

1871.

St. Peter's church property, known as St. Peter's Square, is bounded on the north by St. Martin's street, on the east by Hanna street, on the south by Dewald street, and on the west by Warsaw street; it measures 150x450 feet. Three of the lots were purchased in 1871, one of the lots was donated by Father Wemhoff, and five lots were purchased about the same time; total cost \$6,000. The first building erected was a two-story brick structure, 40x70 feet. The first floor served as school, accommodating comfortably 250 pupils, and the second, as church, with a seating capacity of 300. The total cost was about \$10,000. Rev. John Wemhoff was the pastor at the time.

The present church was built during the pastorate of Rev. A. Messmann, in 1892 and 1893. Its dimensions are 190x80 feet and its cost was \$65,000. It is a Gothic structure of pleasing design. The present pastor, Rev. Charles Thiele, is furnishing the church with a beautiful altar, Stations of the Cross and a pulpit. When completed the church with the furnishings will represent an outlay of \$75,000. The debt on the church property is \$22,000.

During the pastorate of Rev. Ferdinand Koerdts, in 1905, a new school building was planned, which, when completed, will be one of the most imposing and best equipped school-houses in Fort Wayne, and will have cost fully \$60,000. One wing only of the new building is now standing at an expense of \$18,000, furnishing accommodations for 200 children. The

present pastor, Father Thiele, has installed a central heating plant, to serve all the buildings on the premises, at a cost of \$11,000.

Up to 1881 lay-teachers taught the children, but in that year the School Sisters of Notre Dame took charge of the school. Eight Sisters are engaged in teaching the eight grades, and one in the higher branches. The school has an attendance of 446 pupils. The Sisters reside in a home, specially erected for them, in 1880 by Father Messmann, a commodious two-story brick structure, 30x65 feet, costing about \$3,000. The school is supported by the St. Joseph's School Society, which was organized in the very beginning, and to which all heads of families belong. It may be mentioned that the members of this society are either active, or passive, or honorary members. The active members are the heads of families, who send children to school. They pay eight dollars initiation (in installments, if preferred) and seventy-five cents per month, no matter how many children they send. The passive members are heads of families, who have as yet no children old enough to attend school. They pay twenty-five cents per month, until their children go to school; the amount having been paid in by that time is accepted in payment of the initiation fee as part or whole payment of the same as the case may be. The honorary members are the heads of families who have no children to send to school; they pay twenty-five cents per month. Any single person may become an honorary member.

The first priest's house, built in 1872, was a frame building, 20x30 feet, with an addition of 8x12 feet. It was removed and is at present number 2007, on Hanna street. The present priest's house was formerly located where the church now stands. It is a frame building and was moved to its present location in 1892. It was twice enlarged, at considerable expense, and its value is about \$3,000.

Besides the School Society, with 170 members, the parish also has the following: St. Martin's Benevolent Society, with eighty-eight members, organized in 1874, assists its members in time of sickness and death; St. Stephen's Society for young men, with eighty-five members; St. Agnes' Society for young women, with 145 members, and the Guardian Angel's Society, for children, with 125 members, have been in existence since

the organization of the parish. The Rosary Society is the oldest society, for married women. The Christian Mothers' Society has a membership of 312. These societies have been most helpful in contributing towards the church furnishings. To mention one item, they have contributed \$5,000 for a new altar. Still other Societies are: The Catholic Knights of America, with fourteen members, the Catholic Benevolent Legion, seventeen members, the Catholic Benevolent League, eighty-nine members, the St. Vincent de Paul's Society, ninety-six members, the Association of the Holy Family, 177 members, the Poor Souls' Society, ninety-five members, the Association of the Holy Childhood, 379 members, the Sacred Heart League, 555 members. All these societies are in flourishing condition.

The parish has 384 families. The number of souls is 1,872. Four boys have become priests, and six girls Sisters.

The assistant priests at St. Peter's Church were: Rev. John Biedermann from October 1, 1901 to June 30, 1905; and Rev. Norbert Felden the present assistant.

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## HOBART.

### ST. BRIDGET'S CHURCH.

1873.

Although it is known that missionaries visited these parts at an early date, still the name of Rev. Paul Gillen, C. S. C., is the first, of whom we have any record, in 1855. He resided at Michigan City. He celebrated Mass in the house of John Mellane, near Hobart. After Father Gillen came Rev. John Force, residing at Valparaiso, from 1858 to 1859. He said Mass in the same house. The Rev. Alexius Botti, residing at Valparaiso, came next. He celebrated Mass in John Ormand's home. It was in the year 1871, that Rev. M. O'Reilly began to visit Hobart from Valparaiso, his place of residence. Until 1873 he celebrated Mass in the home of John O'Doyle, when he bought some lots on which to build a church. These three lots had an old picture gallery on it, which was converted into a church; a building sixty years old, and in use today. \$1,100 was paid for the property, at the time; of this amount Father O'Reilly paid over \$700 and his successor, Rev. F. X. Baumgartner, the rest. The number of souls at this time was about

100. The succession of priests attending Hobart, was the following: Rev. Paul Gillen, C. S. C., Michigan City, from 1855 to 1858; Rev. John Force, Valparaiso, from 1858 to 1859; Rev. Alexius Botti, Valparaiso, from 1859 to 1871, Rev. Michael O'Reilly, Valparaiso, from 1871 to October 18, 1875; Rev. F. X. Baumgartner, Turkey Creek, from 1875 to 1881; Rev. H. M. Roth, Turkey Creek, from 1881 to May, 1883; Rev. F. X. Baumgartner, Turkey Creek, from 1883 to February 1885; Rev. Joseph Flach, Turkey Creek, from February 1885 to July 1888; Rev. Charles V. Stetter, D. D., Turkey Creek, from July 1888 to February 27, 1903; Rev. Thomas F. Jansen, Hobart, February 27, 1903, who was and is the first resident pastor at Hobart, and who attended Turkey Creek, as a mission, until October, 1904.

The old church was much improved and beautified by Father Stetter, the interior is nicely frescoed with eight handsome paintings and has three beautiful altars. Father Jansen, during his pastorate, has also spent over \$1,000 in repairing, improving and still further beautifying the church. Besides this, Father Jansen has bought the present priest's house, together with over an acre of land, for a consideration of \$6,200. The purchase was made in August 1903, and an additional sum of \$500 was spent on the house. The church property has a debt of \$2,700. The number of souls is about 260, consisting of fifty-two families.

St. Bridget's Church has the St. Ann's Christian Mothers Sodality; the Young Ladies' Sodality, organized in 1906; and the Children of Mary. A Society for married and single men is now in process of organization.

The debt on the church property, at the present time, is \$2,650. Lake Station is a small mission attended by the pastor of Hobart.

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### BARRYDALE.

ST. BRIDGET'S CHURCH.

1873.

Barrydale, formerly known as the "Ditch," was so termed on account of a big open ditch a mile or so from the church, which served to drain the low, swampy country. In the

autumn of 1901, it was named Barrydale. St. Bridget's Church was attended by priests from Lafayette; Rev. F. Joseph Stephan, about the year 1860, celebrated Mass in private houses from time to time. The same can be said of Rev. E. B. Kilroy in 1862, and of Rev. C. J. O'Callaghan, in 1864. In the year 1870, the Rev. John R. Dinnen, residing at Oxford, began to pay St. Bridget's regular visits. At this time the Catholic population did not exceed a dozen families.

The first little frame church was built, in 1873, at a cost of \$800, by Rev. Meinrad McCarthy, O. S. B. This building still stands and is now used for a hall. Father Dinnen, of Oxford, had charge of the mission until 1875, and Rev. Thomas M. Cahill, until 1878. Father Cahill was succeeded by the Rev. John Dempsey, who for a short time lived in a farm house near by, then moved to Fowler and attended the mission from there, till 1882, when again it was visited from Oxford, by the Rev. P. J. Crosson, till 1894. The number of families had now increased to about thirty-five. The church grounds comprise about two acres. One acre was secured for \$50 in 1873 by the Benedictine Father McCarthy; and the rest, by the present pastor, also for a consideration of \$50, being less than half its actual value. The parish never had a cemetery of its own, its dead being buried in Lafayette or Oxford. Nor has there been ever a Catholic school in the place, owing to the long distance the children would have to come. The present church was built, in 1896, by the Rev. W. Conrad Miller residing at Oxford, at a cost of about \$7,000. It is a handsome and substantial brick structure with a seating capacity of about 325. The congregation has forty-three families, numbering 245 souls.

The present and only priest's house, the place has had, was built in the summer of 1901 by the Rev. Charles E. McCabe, the first resident pastor, at an outlay of about \$3,500. It is a fine frame structure of ten rooms, with all modern conveniences, and complete in every detail. The church property has a debt of \$2,600.

The Societies, organized in the summer of 1901, were: The Rosary Society for married men and women, with thirty members; the Sodality of the Children of Mary for young women and girls, with eighteen members, and the Sodality of the Holy Name for young men and boys, with twenty members.

Aside from the spiritual purposes, for which these organizations were called into existence, the same are also helpful in a material way, by furnishing the church and sanctuary with many necessary and useful articles.

The present pastor, the Rev. Michael J. Ford, was appointed on July 22, 1906. He has secured additional ground, has beautified the place, and has made several necessary improvements.

The pastor at Barrydale visits the mission, at Otterbein, every Sunday and Holyday, from Easter to Christmas, and every other Sunday from Christmas to Easter.

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## OTIS.

### ST. MARY'S CHURCH.

1873.

The Rev. John H. Oechtering was the first priest to visit Otis, or Salem Crossing, as it was then known, and the neighboring country. The Catholic population, in the year 1870, consisted of about forty-five Polish and two or three German families. Father Oechtering, who was the resident pastor at Laporte for ten years, built the first church at Otis in 1873 and secured the services of the Rev. Francis X. Szulak, S. J., of Chicago several times a year to give the Polish families an opportunity of receiving the sacraments. Shortly after, the Rev. Peter Koncz began to reside at Otis, and became its first resident pastor, making his home with private families. His successor was Rev. Ludwig Machdzicki, who built the first priest's house and remained till 1881. In August, 1881, the Rev. Urban Raszkievicz was appointed pastor at Otis, where he continues to live and labor at the present time, the venerable pastor of St. Mary's Church, in the eighty-fourth year of his age.

The church property contains five acres of land, part of which is used for cemetery purposes. The present pastor has made additions to, and improvements on both the church and the priest's residence. The church is neatly furnished, cruciform, frame building, and can seat 400 people. It has a chime of three bells, in a belfry beside the church. The school was

built by Father Machdzicki, in 1880; it is a two-story frame building with basement, and has two class-rooms, and private rooms for the Sisters and boarders; it cost \$2,000. The average attendance at school is seventy pupils. Two Felician Sisters, from the Mother-house at Detroit, Michigan, teach English and Polish branches. The priest's house with additions and improvements has cost about \$3,000. There is no debt on the church property.

The parish has three Societies, two are sodalities and one is beneficiary. St. Mary's Congregation has given the church two priests and four Sisters. Otis has 110 families, comprising 500 souls. Unable to attend to his pastoral duties, on account of old age, Father Raszkiewicz received Rev. P. A. Budnik for his assistant, on June 8, 1907.

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### AUBURN.

#### CHURCH OF THE IMMACULATE CONCEPTION.

1874.

Rev. August Young visited Auburn, for the first time, on August 5, 1872, finding eight Catholic families in that place. For two years he had services in the house of E. Ashley, on West Seventh street. The foundation for the present church was laid on June 1, 1874, on the corner of Fourth and Railroad streets, and the church was dedicated by Bishop Dwenger on October 18th, of the same year. The building cost \$3,000, and the total amount was paid on the day after the dedication. The present priest's residence adjoining the church, was bought for \$1,900, on April 15, 1874. The congregation at that time numbered 300 souls, and had no debt on the church property. By order of the Bishop, Father Young changed his place of residence from Auburn to Garrett, on November 10, 1886, but continued to visit Auburn from Garrett, until November 1, 1891.

The resident pastors succeeding Father Young at Auburn were the following: Rev. Rudolph Denk, eight months; Rev. Francis P. Faust, from June 1892 till November 1895; Rev. Edward J. Boccard, from November 1895 till September 1898; Rev. Frederick J. Dandurand, from September 1898 to July 1900; Rev. John M. Schmitz, since July 13, 1900.

On August 30, 1881, four and a half acres of ground, known as Mader's addition to the town of Auburn, were bought for \$543.54, and have since been St. Mary's Cemetery, serving Auburn, Garrett, and missions for burial purposes, up to 1897. Since his accession, the present pastor, Father Schmitz, has done much toward improving the church property. The Rosary Society for married women, with twenty-four members, a Sodality for single women, with twenty-three members, proved beneficial to the parish in many respects. At present, Auburn has forty Catholic families, numbering 161 souls. The debt on the church property is \$160.

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### SCHERERVILLE.

#### ST. MICHAEL'S CHURCH.

1874.

The pastors of St. Michael's Church were: Rev. Henry Meissner, Crown Point, from 1874 till September 1875; Rev. Godfrey Kueng, from 1875 till October 1876; a vacancy, from October 1876 till February 1877; Rev. John Henry Bathe, from February 16, till August 18, 1877; Rev. F. X. Deimel, from August 1877 till May 28, 1881; during Father Deimel's illness, Rev. Eustachius Vollmer, O. F. M., and Rev. Charles Rosenbauer, C. SS. R., attended the parish; Rev. William Berg, since May 28, 1881.

Schererville exists since 1866. All the old settlers of these regions were Catholic, and according to convenience attended the churches at St. John, Turkey Creek, Crown Point or Dyer. In the year 1874, Bishop Dwenger approved the project of building a church at Schererville, and placed the undertaking under the supervision of Rev. Henry Meissner, pastor at Crown Point. Four and a quarter acres of land, for church and cemetery purposes, were donated by Nicholas Scherer, after whom the town is named. The church was a frame structure 45x95 feet, with a tower 100 feet. It was dedicated by Bishop Dwenger at the end of September 1874, and placed under the patronage of St. Michael, the Archangel. The church cost \$5,000. The congregation was anxious to have a resident priest, and, with this end in view, they built a priest's house at a cost of about \$1,800, in 1875.



Rev. Godfrey Kueng was the first resident pastor; he was a good priest, but, having no taste for financial matters, he resigned in October 1876, and returned to his native country in Tyrol. Father Bathe provided some vestments, and Father Deimel procured two bells, stations of the Cross and both these pastors reduced the debt. Father Deimel's health was not good. He spent about two years in the Alexian Brothers' Hospital, at St. Louis. When Father Berg took charge he found a debt of \$2,300. He made many improvements and repairs on the church and house, and when, in the summer of 1889, all the church debt had been paid, he was given a three months' vacation to visit his native country; during which time his brother, Rev. John B. Berg had charge of the parish.

The cemetery is adjacent to the church, on the west side, and was blessed by Bishop Rademacher, on September 27, 1895. In the year 1893, the church was frescoed, and repaired at a cost of \$1,200. The Main Altar and the two Side Altars and their statuary were provided gradually, costing probably \$1,300. The church received ten stained glass windows in 1889, a new roof in 1890, a hot air furnace underneath the church and in 1897, a pipe organ. The church is supplied with vestments, sacred utensils and everything necessary in the line of furniture.

Father Berg secured the services of the Sisters of St. Francis, of Joliet, in 1886, to teach the public school. They had lived in a rented house for two years, when a separate residence was built for them, in 1888. The public school arrangement proved unsatisfactory, for many reasons. In 1893, the old public school building was sold, and 20x24 feet of it was moved to the church for school purposes, and, in the year 1900, an addition was made to it, affording two roomy apartments for school purposes. The building was blessed on September 15, 1900, and on the day after the school opened with an attendance of 42 pupils. The school building measures 24x50 feet, and cost \$1,200.

St. Michael's has these Societies: St. Mary's Altar Society, over twenty-five years old, has done much for the sanctuary. St. Michael's Society for men. The Catholic Order of Foresters. The Columbian League of Indiana. The Young Ladies' Sodality of the Blessed Virgin. Ten young ladies of

the parish have entered religious communities. In 1888 the Apostleship of Prayer was canonically established and has now 150 members. The aggregate membership of these societies is 500. The school is attended by eighty-five children, taught by two Sisters. There is no debt on the church property.

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## TIPTON.

### ST. JOHN'S CHURCH.

1874.

Tipton changed its name from Kingston to Canton and then to Tipton. The town was laid out in 1844, and in those days Catholics in Tipton and vicinity were few and far between. The first priest, as far as can be ascertained, who said Mass in Tipton county, was Rev. Simon Siegrist, pastor of St. Mary's Church, at Indianapolis, who, on occasion of a sick call to Tipton, said Mass in the home of John Murphy. In 1856, Rev. D. Maloney came occasionally and said Mass alternately at the homes of John Murphy at Tipton, and of James Sheil at Shieldsville (now Atlanta), five miles south of Tipton. Next came Rev. B. J. Force, stationed at Peru. After him, Rev. Bernard Kroeger from Peru, who having assistants from 1864 to 1871 attended Tipton, at regular intervals. These assistants were: Rev. C. Mougin 1864, Rev. Lawrence Lamoor 1865, Rev. Michael Hanley 1867, Rev. B. T. Borg 1869, Rev. P. Frawley 1870, and Rev. J. H. O'Brien in 1871. Rev. John Grogan attended Tipton as a station, from Kokomo.

Rev. Francis Lordemann, pastor at Kokomo, attending Tipton built the first church there in 1874, a small frame structure 30x40 feet, costing \$1,200. At that time the congregation at Tipton consisted of fifteen families. The church grounds consist of seven lots; three of these, on which the church and priest's house stand, were secured by Father B. Kroeger in 1866; the four lots constituting the school grounds, were secured by Rev. F. G. Lentz, while pastor at Tipton. The Sisters of St. Joseph erected their convent on four lots, adjoining the school property.

The Rev. F. G. Lentz became the first resident pastor of St. John's Church, at Tipton, in July 1876. In 1881 he built

an addition 30x30 feet to the church. The church was destroyed by fire, on the evening of December 14, 1885, caused by a defective flue. Until the completion of the new church divine services were held, first in one of the school-rooms, and later, when the school building had been completed, in the hall upstairs. The corner-stone for the new church was laid, on the site of the old, by Bishop Dwenger, June 16, 1889. Father Lentz remained long enough to see the church under roof, when he was succeeded by Rev. Anthony J. Kroeger, on June 5, 1890. Father Kroeger completed the church, and it was dedicated on August 30, 1891. Owing to the sickness of Bishop Dwenger, Very Rev. J. H. Brammer, V. G., officiated. The church is built in Gothic style, of brick and stone, has two towers, one 165 and the other 80 feet high. The dimensions are 130x60 feet, with a frontage of 85 feet. A life-size statue of St. John the Baptist is seen over the center entrance door. The church has three double entrance doors. In 1895, massive pews of quartered oak were placed, at a cost of \$1,500. In 1898, the towers were completed and the brick work was tuck-pointed, at a cost of \$3,000. In 1900, excavation for basement was made and the steam heating plant installed, for \$3,000. In 1901, the church received electric light, for \$600. In the same year three altars were placed; the main altar costing \$1,000 was donated by Francis Mattingly, one of the side altars costing \$500 was presented by James Sheil. In 1903, a set of stations of the Cross (statuary) was added, the gift of F. J. Froelich, having cost \$800. In the same year two large transept windows 30x16 feet, one representing the Nativity of our Lord and the Adoration by the Magi, the other His Ascension, were placed at a cost of \$1,700. In 1904, the church was refrescoed, a work of art throughout; the side walls are done in plain olive green, the ceiling divided into fields contains the twelve Apostles life-size, and over the transept windows are seen the four Evangelists. The sanctuary especially is beautifully done. The cost of this work was \$2,000. In 1906, a new pipe organ was installed, at a cost of \$3,000.

The school-house, erected by Father Lentz in 1885, was a two-story brick and stone building, 65x50 feet, with two school-rooms on the first floor, and the second floor the hall for society meetings, school entertainments, provided with stage, etc.

The cost was about \$5,000. From 1885 to 1888, the school was taught by lay-teachers, after which the Sisters of St. Joseph took charge. The Sisters resided in a cottage, on the southeast corner of the school property, until the summer of 1891, when they moved into their new convent, adjoining the school property opposite the church. The usual grades are taught, including high school. The number of pupils is 133.

The first priest's house was built, in 1876, by Father Lentz. It was a story-and-a-half brick house, with eight small rooms. In 1897, a new priest's house, a two-story brick and stone building was erected by Father Kroeger. It is a house of twelve, well arranged, commodious rooms, with a basement of five rooms. The building cost only \$7,000. The little frame house, used for a time by the Sisters, is still there, and answers the purpose of an infirmary, when needed.

The Catholic cemetery consists of two acres, adjoining the non-Catholic cemetery, southwest of the city limits. It was bought by Father Lentz, in 1879 for \$150. The church property is without debt. St. John's Parish has the Emerald Benevolent Association, organized in 1885, by Father Lentz. This society merged into the present St. John's Benevolent Association, in 1890, and has a membership of fifty. The Catholic Benevolent Legion of Indiana, since 1900, with thirty-five members. The Young Men's Sodality, since 1890, with sixty members. The Rosary Confraternity, since 1895, with eighty-five members. The Young Ladies' Sodality, since 1877, with sixty-five members. The Holy Angels' Society, since 1906, with nineteen members. The women's societies look after the needs of the sanctuary. The number of souls is 675, or 142 families, and three girls of the parish have entered the convent. The pastorate of Father Kroeger continued until January 1, 1907, when he was succeeded by the Rev. Anthony Henneberger.

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#### FOWLER.

##### SACRED HEART CHURCH.

1875.

The town of Fowler was platted October 27, 1872, and was named after its founder. About twelve Irish Catholic families settled in the town. In the fall of 1874, Rev. John

R. Dinnen, then pastor of Oxford, visited Fowler and made preparations for the building of a church. Moses Fowler donated four lots, or one-half block, and Father Dinnen bought the other half for \$100, and donated it. In the spring of 1875, a frame church was built, 22x40 feet, the furnishing of which consisted of a plain, little, home-made altar, three dozen second-hand pews, a set of vestments, linens and a small chalice. Bishop Dwenger dedicated the church, under the invocation of St. John, the Evangelist. Succeeding Father Dinnen in October 1875, Rev. Meinrad McCarthy, O. S. B., had charge of Oxford and Fowler until October 6, 1877. In September 1875, Bishop Dwenger bought 200 acres of land a half mile south of Fowler, on which to erect a Catholic College. The conveyance was made upon condition, that the deed would be void if the grantee would fail to erect a college building, worth a specified sum, within one year. Bishop Dwenger left the matter in the hands of Father McCarthy, who failed to interest the Abbey of St. Meinrad in the undertaking, and the whole project fell through.

Rev. John Lang pastor at Oxford, attended to Fowler, from October 1877 until April 19, 1878. After him Rev. John Dempsey, from April 19, 1878 to January 1, 1882. He had charge also of St. Bridget's, as a mission. The congregation, at this time, numbered about twenty-five families. He built a priest's house, from his own means, which he occupied during his stay in Fowler. He fenced the entire church property. After him, Rev. P. J. Crosson was pastor of Fowler and the mission St. Bridget's, from January 1, 1882 to June 15th of the same year. He was succeeded by Rev. C. J. Maujay, from June 15, 1882 till May 1889. The mission, St. Bridget's, was now attended from Oxford and Earl Park, a mission, attached to Fowler. In 1887, however, Earl Park received a resident pastor, both places having now about forty families each. Father Maujay made a number of improvements; he purchased a new reed organ and organized a choir, provided a fine picture of the patron of the church, a set of new stations, ostensorium, cope, etc. Up to this time, he lived in a rented house; but in September, 1882, he bought a little frame house of three rooms and moved it on the church lots. This dwelling, 20x26 feet, was enlarged by an addition of 12x12 feet. The ceiling was

eight feet high. This work cost \$500. A barn was built, 20x24 feet, in 1883. In 1884, the number of families having increased to fifty, an addition of 20 feet was made to the church. In the same year he bought a bell, weighing 1,385 pounds. In May, 1889, Father Maujay left Fowler to visit his aged parents in France, once more. For one month the parish was visited, on Sundays, by Rev. Michael Byrne, assistant at the Cathedral of Fort Wayne. Rev. A. Henneberger, newly ordained, was appointed pastor at Fowler and took charge June 29, 1889. At this time the parish numbered twenty-eight Irish, twenty Canadian and twelve German families. The new pastor built a small sacristy to the rear of the church. He organized St. Ann's Society, for the married women, and the Sodality of the Blessed Virgin, for the single women, in 1889. In 1891, a frame building, 26x32 feet, was erected for \$800, on the first floor of which a school was opened in September of that year, with an attendance of sixty-five children; and the second floor became the Sisters' residence. The Sisters of St. Francis have charge of the school. In 1892 an addition was made to this building, of 18x20 feet for \$400. In the fall of 1894, it was resolved to build a new church, to cost about \$10,000, and in May of 1895, the corner-stone was laid by Bishop Rademacher and on Ascension Day, 1896, the church was dedicated, in honor of the Sacred Heart of Jesus. The church is built in the Gothic style of architecture, 46x112 feet. The steeple measures 125 feet, the interior elevation of the church is 38 feet, with a seating capacity of 400. The total cost, including furniture, was \$15,000. The old school-house was now remodeled and made a priest's house, for \$556.80, and the old church was changed into a two-room school-house, and the old priest's house, some what enlarged, was added to the school for a Sisters' residence, costing \$491.

In August, 1898, Father Henneberger was transferred to Attica and Rev. H. A. Hellhake took charge of Fowler, remaining until August 12, 1900. The new pastor improved the church property in several respects. Father Henneberger was made pastor of Fowler, a second time, from August 12, 1900 to January 1, 1907. Cement walks were put down in 1902. In the same year a pipe organ was bought for \$1,200. In 1903, twelve parishoners donated a set of stations of the Cross,

at an expense of \$700. In 1904, he erected a one-story building, 40x60 feet, for \$1,500 to be used for school purposes, since the old building had become wholly unfit for use. The eight grades are being taught by three Sisters, and the attendance is ninety-three. Four girls of the parish have become Sisters of St. Francis.

The dead of the Sacred Heart Parish were buried in a cemetery, consisting of two acres of ground, but owing to a change of roadways, this cemetery was no longer desirable, and five acres were bought, situated along a public road, in 1895. It has a strong, iron fence and in the center a Crucifixion group, life size.

The Societies here, are: The League of the Sacred Heart, 150 members; St. Ann's Society, for married women, eighty-four members; the Sodality of the Blessed Virgin, for single Women, thirty-five members; the Guardian Angel Society, 140 members; the Confraternity of the Precious Blood, for the relief of the Souls in Purgatory, 100 members; the Catholic Order of Foresters, St. Anthony's Court, since 1894, fifty members.

The present pastor Rev. Michael P. Louen took charge of the Sacred Heart Church at Fowler, on January 1, 1907. The parish has 131 families, numbering 670 souls. The amount of debt on the church property is \$4,100.

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### LOGANSPORT.

ST. BRIDGET'S CHURCH.

1875.

St. Bridget's Congregation owns a whole square of ground in Logansport. Bishop Dwenger bought it, July 11, 1873, from Judge Dykmann, for the sum of \$5,000. Prior to that time the forty-five families, or 125 souls, living in that part of the city, attended one or other of the existing parishes. Rev. Bernard Kroeger was the first pastor, who in 1875 erected a two-story structure, which has since served the purposes both of church and school. It cost about \$8,800. The school was opened in 1875, and can accommodate about 120 children. About \$350 was spent in furnishing the school. Sisters of St. Joseph, whose Mother-house is in Tipton, Indiana, teach

the eight grades, and they live in rooms annexed to the school. The priest's house was erected in 1893, by Father Kroeger, at an expense of \$5,272; improvements were made on it from time to time.

A hall for entertainments, socials and society meetings was built in 1890, at a cost of \$2,500. The church property is not only free from debt, but has over \$3,000 in the treasury. St. Bridget's has 113 families, numbering 610 souls. Two Sisters of St. Joseph, conducting the school, have 103 children in their charge. Four girls of the parish have become members of religious communities.

The Rosary Society, for married people, organized in 1875, has seventy-four members; the Sodality of the Blessed Virgin, for single men, has twenty-six members, and the same, for single women, has forty-nine members; the Children of Mary, thirty-five members; St. Anthony's League, since 1901, has 103 members; and the League of the Sacred Heart, since 1890, has a membership of twenty-seven.

The following priests have been assistants at St. Bridget's Church: Rev. John F. Noll, from December 1898 to February 1899; Rev. Henry C. Kappel, from February 1899 to June 1899; Rev. Michael J. Ford, from 1900 to 1902; Rev. James F. Connelly, from 1902 to 1905; Rev. John F. Kohl, since June 30, 1905.

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## REMINGTON.

### SACRED HEART CHURCH.

1875.

The first priest to visit Remington was the Rev. Joseph Stephan, who came here from about 1860 to 1870. In 1870, Rev. Anthony Messmann, residing at Kentland, visited Remington regularly, celebrating Mass in the house of Timothy O'Connor, in the western part of town. At the same time Rev. August Young, residing at Rensselaer, said Mass from time to time in the home of John Eck, some eight miles northwest of here. At this time the number of families was about twenty-five. This state of things continued until 1875, when a frame church, 70x25 feet, serving the purposes of a school at the present time, was erected under the superintendence of



Father Messmann. The church grounds were bought at different times, three lots in 1875, two in 1881, and one and a half in 1903. From 1876 till 1883, the Franciscan Fathers attended Remington, as a mission. Rev. John Wellinghoff, O. F. M., from 1876 visited every two weeks. From 1879, Rev. Guido Stallo, O. F. M., and from 1881, Rev. John B. Schroeder, O. F. M. During his pastorate the sanctuary and sacristies were added to the frame church. At this time the congregation numbered about forty families.

In 1883 the Sacred Heart Church at Remington received its first resident pastor in the person of Rev. J. H. Werdein. He erected a parochial residence of seven rooms at a cost of about \$700. Rev. John B. Berg broke ground for the present church in 1899, and after two years the beautiful church was dedicated to the Sacred Heart of Jesus, on July 22, 1901. The old frame church was moved across the street and converted into a school, at an expense of \$1,500. The school was opened in September 1903, in charge of two Franciscan Sisters of Lafayette, teaching fifty-four children. The church property has a debt of \$3,500.

The Sacred Heart Church has the Married Ladies' Sodality, the Young Ladies' Sodality, the St. Aloysius' Society, the Children of Mary; as well as the Catholic Order of Foresters and the St. Joseph's Society. The total number of members is 180. The parish has ninety-six families, or 450 souls.

The following is a list of the pastors, from 1883 to 1907: Rev. J. H. Werdein, from 1883 till 1886; Rev. Henry A. Hellhake, from May 1886 till August 1893; Rev. M. Kelly, from August till October 1893; Rev. J. B. Berg, from October 16, 1893 till July 4, 1905; Rev. George H. Hortsman, since July 4, 1905.

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#### DUNNINGTON.

##### ST. MARY'S CHURCH.

1876.

About four families bought farms and settled in the wild prairie of the present Dunnington and surroundings, in 1870. They attended Mass, during the summer season, at Kentland, a distance of about seventeen miles. On July 7, 1874, the

Rev. John R. Dinnen, then pastor of Oxford, came out to the prairie, for the first time, and organized the new congregation, calling it St. Michael's. He secured two lots at Talbott and put in a foundation for a new church, to be a frame building, 30x40 feet. The congregation furnishing the stone and doing the hauling, the foundation cost \$100. The foundation finished, the people objected to the building of the church at Talbott, because it was not centrally located. In the fall of 1875, Rev. Meinrad M. McCarthy, O. S. B., succeeded Father Dinnen at Oxford and visited Dunnington twice a month, celebrating Mass in a school-house. The record shows that he was paid \$15 for each visit. By this time the congregation had increased to fifteen families, Irish, German and French. On August 12, 1876, Father McCarthy bought the one acre of land on which the church and house now stand, and opposite to it, he bought two acres for cemetery, at \$40 per acre. A month later he let the contract for a frame church, 30x40 feet, for \$850 and called it St. Columbkil's Church. The first services were held in the new church on Christmas-day, 1876, and Father McCarthy continued to visit St. Columbkil's twice a month, until the fall of 1877, when he was succeeded by Rev. J. F. Lang.

In 1881, Father Lang built an addition of 24x30 feet to the church and called it Holy Trinity Church. Hoffman's Directory of the next year called the place Langton. The number of families, at this time, was thirty-six. The pastorate of Father Lang terminated on April 30, 1882. Rev. John Grogan was the first resident pastor of the congregation, from June 25, 1882 till the summer of 1884. He built a pastoral residence, a one-and-a-half story frame structure, at a cost of \$900. Father Grogan was succeeded by Rev. A. J. Strueder, who remained from the summer of 1884 till May 15, 1888.

On May 15, 1888, Rev. F. J. Lambert, the present pastor, took charge of the congregation. The number of families had now increased to seventy, owning three acres of ground, on one of which stood the church and house, and the other two acres were used for cemetery. In 1892, Father Lambert bought the corner lot on to which he moved the old church. Adjoining the church property, a quarter acre was donated for a new church. This new church, a substantial frame building of

125x52 feet, was begun in July 1892 and was ready for occupancy on July 1st, of the following year. The cost of this church was \$9,000. The architecture of it is Gothic. It was frescoed for \$1,000. The tower is 133 feet high and has a chime of three bells. The furniture is all antique oak, costing \$2,500. In 1905 the hot air furnaces were discarded, and replaced by a steam heating plant, at a cost of \$1,165. A light plant was installed this spring, for the church and house, costing \$300. The seating capacity of the church is about 600. Father Lambert changed the name to St. Mary's Church, the feast of the Nativity of the Blessed Virgin being the patron feast.

In the summer of 1893, a residence was built for the Sisters, opposite the church, being a two-story frame building, costing \$1,500. The old church was remodeled into a school-house, with two commodious school-rooms and a large chapel, in which Mass is celebrated on week days during the winter season. In September, 1893, three Sisters of St. Francis opened the school with an attendance of eighty pupils, teaching the eight regular grades. The expense of the school is paid from the revenues of the church. The priest's house was remodeled in the fall of 1899 and a brick veneered building was added to it, at a cost of \$4,950. It is a two-story building with basement and attic; it is heated by hot water, is lighted by acetylene gas and has all modern improvements. The entire church property has a debt of \$2,890.

St. Mary's has: The Catholic Order of Foresters, with a membership of sixty-four; St. Mary's Altar Society, with sixty members; St. Joseph's Society, with twenty-five members; the Purgatorian Society, with 150 members. The number of souls is 640, consisting of 117 families. The parochial school has an attendance of seventy-three children and is conducted by two Sisters of St. Francis, of Lafayette. Two of St. Mary's boys have become priests and five girls, Sisters.

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### GARRETT.

SS. PETER AND PAUL'S CHURCH.

1876.

A small frame church, 24x26 feet, was built at Garrett and was opened for divine service, on June 29, 1876. The

congregation increasing rapidly, a cruciform addition of 110x50 feet was made to the church, in 1886. This addition, beautifully painted on the interior, with three altars and pulpit, stained glass windows and a bell cost \$5,000. The seating capacity of the church was 300. A two-story pastoral residence, at a cost of \$1,500, was provided and the first resident pastor, Rev. August Young, took possession of it, on November 10, 1886. In 1893, another addition had to be built to the church, increasing the seating capacity to 500, costing \$3,300. This, the SS. Peter and Paul's Church, was dedicated by Bishop Rademacher, on September 16, 1893.

The present school-house, situated a hundred feet south of the church on Peter street, was begun in 1888, by erecting the main building, 54x32 feet, and one wing 18x30 feet. This portion contains four school-rooms. At that time, 180 pupils were enrolled and the school was taught by five Sisters of the Precious Blood. In 1904, the school had become inadequate for the accommodation of the children to such a degree, that twenty-four children could not be admitted for want of room. Accordingly, in 1905, the school was enlarged by completing it, after the original plan, giving four additional school-rooms. The building presents a beautiful appearance, built of brick, trimmed with Bedford stone, with an elevation of two-stories and basement. In all its appointments it is the most completely equipped school-house, in Dekalb county. At the present time, 226 pupils are in attendance. The usual eight grades are taught and the four grades of high school. Since 1894 a goodly number of pupils have graduated annually. The school can accommodate 400 children. It is a free school all expenses being paid by the School Society. Seven Sisters of the Precious Blood conduct the school.

The congregation has 147 families, numbering 583 souls. The Sisters' residence was built in 1890 for \$2,000.

On the 10th day of January 1897, seven and a half acres of land were purchased just outside of the city limits, for \$800. This plot of ground was laid out for cemetery, has 750 lots, beautiful drives and walks; and the total amount spent on it is about \$3,000. The amount of debt on the church property is \$2,550.

## PORTLAND.

## CHURCH OF THE IMMACULATE CONCEPTION.

1876.

The first priest, known to have visited Portland, was Rev. Joseph Dwenger, C. PP. S., later Bishop of Fort Wayne, who celebrated Mass and preached in the Court House, at stated intervals. It was visited, as a station in 1873, by Rev. Paul Reuter, C. PP. S., from St. Mary's Home, near New Corydon. He came on horseback and celebrated Mass once a month on week days, at the home of F. V. Gigandet, about two and one-half miles northwest of Portland. The first Catholics of this neighborhood were mostly Irish.

Father Reuter called a meeting of all the Catholics of Portland, consisting of about seven families, on April 3, 1875, at which it was determined to build a church. Everybody, Catholic and non-Catholic, in Portland and in the neighborhood of it contributed generously, and in a short time \$600 were secured. A lot was bought on East Walnut street for \$25. From 1876 till 1888 services were conducted, in the church at Portland, on two Sundays of every month by the Sanguinist Fathers from Fort Recovery, Ohio, and from St. Mary's Home, near New Corydon, Indiana. The church was built, in 1876, by the Rev. George Fleisch, C. PP. S., a frame structure, 28x40 feet, costing \$1,185. Two additional lots were bought, in 1888, by Rev. Joachim Baker, at a cost of \$1,200, on one of which stood a small cottage, which is used as the priest's residence. The Rev. L. A. Eberle, in 1906, remodeled the church and built an addition of 28x32 feet to the nave of the church, adding also a new sacristy 15x15 feet, at a cost of \$1,900. The seating capacity of the church is about 200. The priest's house was remodeled and a kitchen, bath room and pantry added in 1903 by Father Paquet.

The societies are: The Living Rosary Society since 1905 with thirty-two members; the Children of Mary, made up of boys and girls who have made their first communion, with twenty members. The number of souls is 180, consisting of forty families.

Beginning with Rev. Joseph Dwenger, C. PP. S., in the early 70s up to July 1888, Portland was attended by Fathers

of the Most Precious Blood: Rev. Paul Reuter, C. PP. S.; Rev. George Fleisch, C. PP. S., 1876 till January 1878; Rev. Cosmas Seeberger, C. PP. S., from January 1878 to December 1878; Rev. Aloysius Malin, C. PP. S., from December 1878 to May 1882; Rev. August Seifert, C. PP. S., from May 1882 to September 1882; Rev. Joseph Heitz, C. PP. S., from September 1882 to February 1885; Rev. J. O. Misler, C. PP. S., from February 1885 to November 1885; Rev. M. L. Dentinger, C. PP. S., from November 1885 to March 1888; Rev. John A. Nageleisen, C. PP. S., from March 1888 to July 1888; Rev. Joachim Baker, first resident pastor, from July 1888 to October 1891; Rev. Anthony J. Strueder, from October 1891 to October 1894; Rev. Constantine Maujay, from October 11, 1894 to October 1900; Rev. J. P. Lasher, from November 25, 1900 till July 1, 1901; Rev. Thomas M. Conroy, from July 1, 1901 to July 1, 1902; Rev. L. R. Paquet, from July 1902 to February 1904; Rev. Paulinus Trost, C. PP. S., from March 1904 to July 1904; Rev. Lawrence A. Eberle, since July 3, 1904.

The present debt on the church property is \$600. The pastor of Portland has charge of the mission Geneva.

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## SOUTH BEND.

### ST. HEDWIG'S CHURCH.

1876.

Polish people have been arriving in South Bend since 1869. Up to 1877 they were part of St. Patrick's Congregation, and worshipped in the old St. Patrick's Church, on west Division street. Their spiritual wants were attended to by Polish priests from Chicago and from Otis, then known as Salem Crossing. Two of these priests were, Rev. Peter Koncz and Rev. Louis Machdzicki. The number of souls at this time had increased to 125 families.

On January 1, 1877, Rev. Valentine Czyzewski, C. S. C., took charge of the congregation, residing at St. Patrick's parochial residence. The first church, located on Monroe street, was started in the fall of 1876, and was finished and blessed on July 1, 1877. It was a frame structure, 83x40 feet,

and 24 feet in height. The cost of this church was \$3,500. In 1879, a cyclone totally destroyed this church. The present church property on Scott street was bought at a cost of \$2,325 on January 18, 1880. The present St. Hedwig's Church was begun on August 12, 1881, and was dedicated April 15, 1883. The style is the Romanesque, its length 149 feet and the width sixty-two feet; the main walls being thirty-three feet in height and the steeple 156 feet. The altars used for several years were temporary, and the church, including pews, was erected at an outlay of \$33,000. It was entirely remodeled in 1898: pillars were placed in position to support the roof, steel arched ceilings were provided, new pews replaced the old ones, together with decorations of various kinds, amounting in all to \$7,300. In 1891, three very fine altars were donated by the societies of the church. The St. Hedwig's Society donated the Main Altar, costing \$2,500. The two side altars were donated by the St. Stanislaus' Society, at a cost of \$1,200. The organ was donated at an expense of \$2,500, by the St. Casimir's Society. The seating capacity of the church is 920.

The first school of brick, containing eight rooms and two offices, was built in 1884 and was destroyed by fire, on February 4, 1886. The present school is three-stories in height and its dimensions are 126x62 feet. It contains twelve school-rooms, a large hall and two rooms for office purposes. It has an attendance of 735 children. The school was erected in 1886, and cost \$28,000. The interior was entirely repainted in 1905, at an expense of \$600. In the same year, an iron fence was built around the church property. The school is taught by eight Sisters of the Holy Cross and five female lay-teachers. The Sisters reside in St. Joseph's Academy, one block away from St. Hedwig's school. The original school building is now used as a society room, and also for choir practice, as well as by St. Florian's Turners.

The parochial residence is a frame building, and was moved to the present site in 1884, having been purchased by Father Czyzewski at a cost of \$3,000. An addition was made to the house in 1884; and the hot water heating apparatus was provided for it, in 1904. This house is the first parochial residence and, until it was ready for occupancy, Father Czyzewski resided with the pastor of St. Patrick's Church.

St. Hedwig's Church has numerous societies: St. Stanislaus Kostka's Society, St. Casimir's, St. Hedwig's, St. Vincent de Paul's, St. Valentine's, St. Adalbert's, St. Florian's, the Apostleship of Prayer, the Young Ladies' Holy Rosary Society, the Children of Mary, the Guardian Angel Society and the Temperance Society. The number of souls in the parish is about 4000, or 828 families. There is a debt of \$19,000 on the church property.

Father Czyzewski has been the pastor of St. Hedwig's Church, since January 1, 1877. In 1896, he bought the lots for, and organized St. Casimir's Congregation, and in 1898 he did the same for St. Stanislaus' Parish. He also built churches at Terre Coupee and Rolling Prairie. Among the assistants, Father Czyzewski has had, may be mentioned Rev. Michael Lauth, C. S. C., Rev. A. Zubowicz, C. S. C., Rev. C. Sztuczko, C. S. C., Rev. R. A. Marciniak, C. S. C., Rev. Casimir Smogor, C. S. C., Rev. Eligius Raczynski, C. S. C., Rev. Theodore Jarzynski, C. S. C., Rev. George Kolesinski and Rev. Boniface Iwaszewski, C. S. C. Three regular and four secular priests have come from St. Hedwig's Parish and thirty young women have entered different convents.



## CHAPTER XII.

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### THE CHURCHES—CONTINUED 1878—1887

FRANKFORT—HAMMOND, ST. JOSEPH'S—EARL PARK—GOOD-  
LAND—ELWOOD—NORTH JUDSON—RENSSELAER—HARTFORD  
CITY—SOUTH BEND—ST. MARY'S—TERRE COUPEE—  
WANATAH.

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### FRANKFORT. ST. MARY'S CHURCH. 1878.

The priests, who have had charge of Frankfort from the beginning to the present time, are the following: Rev. Edward O'Flaherty, Crawfordsville, 1859; Rev. George A. Hamilton, Logansport, 1860; Rev. A. B. Oechtering, Delphi, 1861; Rev. Francis Lordemann, Kokomo, 1874 till 1888; Rev. Leo Molen-graft, O. F. M., from 1888 till 1890; Rev. Peter A. Welling, O. F. M., from 1890 till August 1890; Rev. John C. Heitmann, O. F. M., from August 1890 till August 1891; Rev. Ignatius M. Wilkens, O. F. M., from August 1891 till July 1892; Rev. John Blum, from July 1892 till December 24, 1895; Rev. Angelus Hafertepe, O. F. M., from January till August 1896; Rev. Aloysius Kurtz, O. F. M., from August 1896 till August 1898; Rev. Samuel Gelting, O. F. M., from August 1, till September 10, 1898; Rev. P. J. O'Reilly, from September 10, 1898 till June 1899; Rev. F. J. Jansen, from June 1899 till October 30, 1906; Rev. William B. Hordeman, since October 30, 1906.

There is no record to show, that Father Badin, or any of the earliest missionaries visited Frankfort or its vicinity. Father O'Flaherty was the first to come from Crawfordsville, in 1859, as well as Father Hamilton, from Lafayette, in the year following. From the year 1875, Frankfort was attended once a month. In the beginning, the services were held at the house of Ignatius O'Leary. A lot 132x150 feet, on the

Jefferson gravel road, was bought in 1878 for \$150. A frame structure, 40x20 feet, was erected on it for a church, and everything about the church was primitive and inexpensive. When Father Lordemann could no longer attend Frankfort, the Bishop gave the Franciscan Fathers of Lafayette charge of it, from 1888 till 1892, and again from 1896 till 1898.

Rev. John Blum was the first resident pastor, from July 1, 1892 till January 1896. Bishop Dwenger selected the present location on Walnut and Second streets, 132 feet square, for \$1,500. A Gothic frame structure was erected on it in 1892, costing \$4,000. The dimensions of the church are 72x35 feet. When Father Blum left, there was a debt of \$700. After this the Franciscan Fathers of Lafayette visited the place twice a month. During their time an altar, new pews as well as the frescoing of the church were provided. All the debt had been paid, when Father O'Reilly took charge, and during his stay of nine months, he built the present parochial residence, costing \$1,800. He left a debt of \$1,000 after him. On June 19, 1906, Father Jansen bought a building, 51x17 feet, and moved it on the rear end of the church lot. It now serves the purpose of a hall, and later on may answer for school purposes. The cost of this improvement was \$500. Father Jansen left the church at Frankfort, not only free from all indebtedness, but also with some money in the treasury.

An Altar Society has been in existence, since 1874. It is for married women, and supplies the necessities of the sanctuary. A Men's Society was organized in 1906, and a School Society, in 1905. The number of souls is 220, consisting of forty-two families.

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#### HAMMOND.

##### ST. JOSEPH'S CHURCH.

1879.

The first Catholic families, few in number, who settled on farms in the Calumet region, near the place now called Saxony, came in the year 1860. They attended the church in Turkey Creek. In the year following, Bishop Luers, accompanied by Rev. Philip Wegemeyer, the pastor at Turkey Creek, visited these families and celebrated Mass in the home of John L.

Knorzer. Bishop Luers promised them, that Father Wegemeyer would visit them a few times a year. Up to 1877, these visits were made by Father Wegemeyer, and by Rev. George Steiner, of Michigan City. Gradually Hammond began to be a village twelve families of which were Catholic. These families, and the other families at Saxony, attended Mass in the residence of William Klighe. At the solicitation of Rev. F. X. Baumgartner, pastor at Turkey Creek, M. Towle donated two lots, on State street near Hohman, in 1879, and in 1880, a donation of one acre of land, on the corner of Hohman and Russell streets, was received from Caroline Hohman. A small frame church 30x60 feet was erected in the summer of 1879, costing about \$1,000; and Mass was celebrated in it, for the first time, by Father Baumgartner in December of the same year. Until the spring of 1883, the mission of Hammond was attended once a month, from Turkey Creek. On August 11, 1881, John Verhofen donated one acre of land, situated on Hohman street and the Ridge Road, for cemetery purposes.

In the year 1883, a priest's house was erected, costing about \$2,400, of which Father Baumgartner took possession on April 7, 1883, as the first resident pastor of Hammond. His useful life came to a close, on May 9, 1885. The Rev. Philip Rothman, O. F. M., who assisted him during his illness, had charge of the parish till August 10, 1885. The present pastor, Rev. Henry M. Plaster, has had charge since August 16, 1885. On May 30, 1883, Bishop Dwenger visited Hammond, on which occasion he blessed the church, administered Confirmation, and also blessed a bell.

Immediately upon his arrival, Father Plaster erected a one-story building, 24x40 feet, costing \$600, for school purposes. School was opened in September of 1885, a lay-teacher having charge and the attendance being forty pupils. The following year the Sisters of Providence took charge, and the school building was increased to double its original size.

In 1886 three acres were added to the cemetery. In the year 1888, the number of families had increased to such an extent, that the old church and school no longer sufficed, and Father Plaster determined to erect a two-story, 50x100 feet, church and school combination building. This building was completed at the close of January 1889. The first story con-

tained four large school-rooms, the second story was used for church purposes, and the cost of the building, including furniture, amounted to about \$14,500. The building was dedicated by Bishop Dwenger, on September 29, 1889. The old school was remodeled for a Sisters' residence. In 1893, galleries were built in the church, and the seating capacity increased to 750. At this time, five acres of ground were secured for a new cemetery for \$1,200. At an expense of \$7,300, a residence was built for the Sisters; the building had three-stories and a basement and was completed on December 20, 1894. A belfry was erected, and a chime of three bells put in, blessed by Bishop Rademacher. In 1899, an addition was built to the church and school, 26x75 feet, costing \$6,000 and a steam heating plant was installed for \$1,700.

In the year 1890, the Polish members of the congregation formed St. Casimir's Parish; and in 1896, All Saints' Congregation was organized, German Catholics only remaining with St. Joseph's Church. In 1901 the pipe organ was bought for \$2,500. In 1902 the sum of \$1,800 was expended for five acres additional to the cemetery. On December 12, 1904, Rev. H. M. Plaster celebrated his Sacerdotal Silver Jubilee and the congregation the silver jubilee of its organization, with great solemnity. In memory of this double jubilee, a new parochial residence was provided. The building has three-stories and a basement, complete in every particular, including furniture, costing \$17,000.

The following were the pastors in charge of St. Joseph's Church: Rev. Philip Wegemeyer, Turkey Creek, from 1858 till 1875; Rev. George Steiner, Michigan City, from 1858 till 1875; Rev. F. X. Baumgartner, Turkey Creek, from 1875 till 1881; Rev. Charles Rosenbauer, C. SS. R., from 1881 till spring 1883; Rev. F. X. Baumgartner, from April 7, 1883 till May 9, 1885; Rev. Philip Rothman, O. F. M., from May 9, till August 10, 1885; Rev. Henry M. Plaster, since August 16, 1885.

The following were the assistants at St. Joseph's: Rev. John Tremmel in 1890; Rev. F. C. Shea, from 1894 till 1896; Rev. Henry C. Kappel, from August 1897 till March 1899; Rev. George Lauer, from March 1, 1899 till July 7, 1899; Rev. John Sand; from July 6, 1899 till July 6, 1901; Rev. Joseph Abel, from July 11, 1901 till June, 1902; Rev. Francis Koch,

from June 1902 till October 1903; Rev. Charles F. Keyser from October 1903 to November 6, 1905; Rev. Bruno Soengen, since November 15, 1905.

Three boys of the congregation have become Jesuits, and three more are preparing for the priesthood. Six girls have become Sisters. The Rosary Society, for married people; the Sodalities, for single people; the Holy Angels' Society, for children; the League of the SS. Heart; St. Joseph's Society, have a total membership of 947. The Foresters have 223 members.

The school is conducted by nine Sisters of Providence, with an attendance of 367 pupils. St. Joseph's has 281 families, numbering 1279 souls. The debt on the church property is \$7,553.36.

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### EARL PARK.

ST. JOHN THE BAPTIST'S CHURCH.

1880.

The Rev. John Hoss, pastor of St. Anthony's Church, attended to the spiritual wants of the Catholics in and about Earl Park. It was during his time, about the year 1880, that the first church was built capable of accommodating about 300 persons. The records indicate that the Rev. Joseph Stephan, Rev. F. X. Baumgartner, Rev. A. Messmann, Rev. C. Maujay and Rev. Thomas Vagnier, C. S. C., performed pastoral functions here. The latter was the first resident pastor at Earl Park, from 1887 till August 1895. The number of Catholic families at that time was about forty. The pastors, up to that time, were obliged to live in rented houses. But when Rev. P. J. Weber took charge he bought three lots east of the old church and on it erected a priest's house for \$5,500 with all modern improvements.

A new church now became a necessity and on September 28, 1902, the corner-stone of this new church was laid. The architecture of the building is Roman, with two massive towers. The interior decorations and the furnishings are in harmony with the architectural style of the building. The dimensions are generous; the seating capacity will be sufficient for six-hundred worshippers.

After the new church was ready for service the old church building was remodeled for a school. In this building there are three large school-rooms for the children, and eight rooms for the Sisters. The Sisters of St. Dominic have charge of the school with an attendance of over 100 children.

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## GOODLAND.

### SS. PETER AND PAUL'S CHURCH.

1880.

Goodland was a mission, from 1872 till October 1903. The priests, who attended the place, during this time, were the following: Rev. A. Messmann, Kentland, from 1872 till 1878; Rev. John Hoss, St. Anthony, from 1878 till 1881; Rev. F. X. Baumgartner, Kentland, from 1881 till 1883; Rev. W. Conrad Miller, Kentland, from 1883 till 1888; Rev. A. J. Strueder, St. Anthony, from 1888 till 1891; Rev. Joachim Baker, St. Anthony, from 1891 till 1898; Rev. F. Von Schwedler, St. Anthony, from 1896 till 1898; Rev. F. J. Bilstein, St. Anthony, from 1898 till 1900; Rev. G. A. Zern, St. Anthony, from 1900 till October 1903.

Father Zern was the first resident pastor at Goodland, from October 2, 1903 till August 27, 1905, the date of his death in St. Joseph's Hospital at Logansport. Rev. Francis A. King, residing at Goodland was Father Zern's assistant, from June 1902 till August 9, 1903. Rev. Ignatius F. Zircher has been the pastor at Goodland, since October 10, 1905.

In 1877 Goodland had eight Catholic families. A lot was purchased, in 1880, and a frame church erected, at a cost of about \$1,000, Father Hoss attending the place at the time. The priest's house is a very old dwelling, which stood on one of five lots, purchased in 1902, for \$2,400, by Father Zern, attending the mission at the time.

The present church is a brick edifice, 98x54 feet, with a seating capacity of 400. The exterior is imitation Gothic and the interior Roman. It cost about \$14,000. The corner-stone was laid on November 9, 1902, and the church was dedicated, by Bishop Alerding, on July 12, 1903. The number of souls

is 325, consisting of 55 families. The debt on the church property is \$4,200.

The Societies are: The Rosary Society, for married women, forty-four members; St. Aloysius' Sodality, for single men, twelve members; the Blessed Virgin's Sodality, for single women, thirty-five members; the Guardian Angel Society, for children, twenty-five members.

Morocco is a mission attended from Goodland.

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## ELWOOD.

### ST. JOSEPH'S CHURCH.

1881.

Prior to 1868, Elwood was called Quincy. The earliest record of visits made by priests here, were the visits of Rev. Michael Clark and Rev. D. Maloney, of Lafayette, and Rev. FitzMaurice, of Anderson. From 1860 to 1865, Rev. John McMahon attended it from Anderson. The first Mass was celebrated in the house of John Buchanan, on the corner of Main and Sixteenth streets, in 1862. The Catholic population at that time consisted of half a dozen families, Irish and German, who were employed on the railroad. The so-called "section-house," in which Mass was frequently said, may still be seen on South B street. Aside from these, Mass was celebrated also in the houses of Bernard Bauer, Gustave Kramer and Bridget Smith. Father McMahon bought two lots of ground on South A street, and his successor, Rev. J. B. Crawley, who attended Elwood from 1865 till 1884, from Anderson, erected the first church. It was a brick structure, 25x40 feet, with a sacristy 10x10 feet, and was dedicated by Bishop Dwenger, in the fall of 1881. The cost was \$1,500. Rev. F. C. Wiechmann attended the Elwood mission from 1884 to 1889, from Anderson, on the fourth Sunday of each month. On July 29, 1889, Elwood received its first resident pastor, in the person of Rev. B. Biegel. At this time Elwood had a population of 800, with twenty Catholic families; but, owing to the discovery of natural gas, the town increased rapidly.

A six-room priest's house, costing \$1,000, was built next

to the little church, upon Father Biegel's arrival. In 1891, five acres of ground, located about one mile south-west of the town, were bought for a Catholic cemetery, at a cost of \$600. In 1892, the church was enlarged to three times its size, and improved at a cost of \$2,500. A bell also was bought that year.

A one-room frame building, 26x40 feet, was put up north of the church, for \$650. This was the beginning of the parish school, taught by a lay-teacher, Father Biegel hearing the classes in the priest's house. A second room, 26x25 feet, costing \$550, was added in 1893. Eight lots adjoining the church property were secured in 1894, for \$1,000. In September of this year, the Sisters of St. Joseph took charge of the parochial school. A residence was needed for the Sisters, who were living in a rented house across the street; and in 1896, the pastor gave them his own residence. A new twelve-room, frame priest's house was erected for \$3,000, and the house-warming took place on October 3, 1896. In 1898, the school was damaged by fire, but the loss was fully covered by insurance, and a second story with two rooms was added.

The corner-stone of the new church was laid on October 8, 1899, by the Very Rev. J. H. Guendling, Administrator of the diocese. The basement has an elevation of twelve feet. The building was enclosed in 1900, and on July 14, 1901, the new church was solemnly dedicated by Bishop Alerding. The church is built of brick and Bedford stone, in the Romanesque style of architecture. It is 138x56 feet, one of the towers having an elevation of 138 feet, the other 101 feet. The interior elevation is forty-one feet. It is heated by steam and has a \$3,500 organ.

In order to gain more school-room, the old church building was converted into a school, and the Sisters' house was enlarged, at a cost of \$1,500, in 1901. Large sized, full relief Stations of the Cross costing \$1,500 were secured, in 1902: a Sacred Heart altar and baptismal font in 1903, for \$300: and the basement of the church was paved with cement, for \$600.

In 1905, a livery stable across the street from the church property was bought for \$3,500, and shortly after, a house and lot adjoining the church property on the west, for \$600. A creek north of the church property, which had been a source



of annoyance to the parish, received a retaining wall, 280 feet long, at a cost of \$1,500, paid jointly by the city and the parish. The church grounds were low and swampy, and it took 10,000 yards of earth, to put the lots in proper condition, at an expense of \$1,000. Three hundred and fifty feet of cement sidewalk, ten feet wide, cost \$800, in 1906. The church grounds have a frontage of 350 feet, with a depth of 228 feet. There is a debt of \$6,700 on the church property.

Seven Sisters of St. Joseph teach the eight grades and a course of high school. The school has an attendance of 264 pupils. There are two school buildings, each containing four rooms, furnishing ample accommodations: but the intention is to erect a school building, to harmonize with the church, in the not distant future.

St. Joseph's Church has the Rosary Society for the Married Ladies; the Young Men and the Young Ladies' Sodality, for the young people; the Holy Name Society, for the Married Men; the Society of the Children of Mary, and of the Infant Jesus for the children. The Apostleship of Prayer was established, in 1894. The Catholic Benevolent Legion since 1893, the Ancient Order of Hibernians since 1898, the Catholic Order of Foresters since 1900, the Knights of Columbus since 1903, the Ladies Auxiliary of the Ancient Order of Hibernians since 1898 and the Ladies Catholic Benevolent Association since 1903. The aggregate membership of these organizations is 1148. These societies have commodious and well furnished quarters, with a reading room and elegant apartments for innocent recreation. One young man has entered the Brotherhood of Mary, two young men are at present theological students, and four girls have become Sisters of St. Joseph.

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## NORTH JUDSON.

SS. CYRIL AND METHODIUS' CHURCH.

1881.

North Judson dates its beginning to 1859, when the P. C. C. & St. L. railroad was built. Not, however, until 1871 were any Catholics to be found here. In this year, and the year

following, we find only two Catholic families. The progress of Catholicity was slow, and it was not until the year 1881, that an effort was made by the Catholics to erect a place of worship. Prior to this, the Fathers of the Most Precious Blood visited the few Catholic families infrequently, celebrating Mass, most probably, in a building situated on East Lane street, North Judson's first hotel. The present site was donated by Louis and Jacob Keller.

In the year 1874, the migration of Bohemian families to Railroad and Wayne townships began. Some eight or ten years later, the Bohemian population increased, and today this section has a larger percentage of Bohemians than any other of the State. At the time of the building of the church, in 1881, a list shows that the Catholics numbered about twenty-four families, with the Rev. George Fleisch, C. PP. S., their visiting pastor. Irregular visits were made by the Fathers of the Most Precious Blood, of whom the best remembered, by the members of the parish, are the Rev. John Frericks and Rev. Alphonse Grussi. Under the administration of the latter, the congregation came into possession of a site for a cemetery, donated by Jacob Jachim. In 1884, Father Frericks, C. PP. S., dedicated the new cemetery. In 1885, the Rev. Dominic Shunk, C. PP. S., residing at San Pierre, attended to North Judson. He was succeeded by the Rev. Casimir Kobylinski, in the year 1891, who was the first resident pastor. Father Kobylinski remained for two years until the appointment of his successor in the person of the Rev. John F. Kubacki. In July 1894, Father Dominic again attended to the spiritual wants of the parish. During the pastorate of Father Kobylinski, the site of the present rectory was secured.

In 1896, Father Kubacki was succeeded by Rev. Peter A. Kahellek, who in return was succeeded by Rev. Joseph Bolka, in July 1899. On November 25, 1904, Father Bolka was transferred to East Chicago and the Rev. Felix Thomas Seroczynski, given charge. The Rev. C. F. Keyser has been the pastor since June 8, 1907. North Judson has ninety-six Catholic families, numbering 438 souls. The church property is free from all indebtedness. The League of the Sacred Heart has a membership of 100. San Pierre is a mission attended from North Judson.

## RENSSELAER.

## ST. AUGUSTINE'S CHURCH.

1882.

The history of St. Augustine's Church and of the Diocesan Orphan Asylum are one and the same, from 1865 until 1887, when the parish was established in Rensselaer, and when the orphans were removed to Lafayette and to Fort Wayne. In July 1882, Rev. M. Zumbuelte began to build the present brick church at Rensselaer, 37x80 feet, at a cost of about \$5,000. It was completed and dedicated, on January 18, 1885. At that time the number of souls was about 150. Six lots of the present church grounds were bought by Bishop Luers. Rev. George L. Willard was pastor, from March to October 1888. It was in October of 1888, that the Bishop gave the Fathers C. PP. S., charge of St. Augustine's Congregation, at Rensselaer, and the first of these Fathers appointed pastor was Rev. Anthony Dick, C. PP. S., who had charge until July, 1891. After him came Rev. Stanislaus Neiberg, C. PP. S., who gave the church new windows, new altars, a beautiful chandelier and frescoed the interior, paying also a debt of \$600, which still rested on the church. While pastor of St. Augustine's, Father Neiberg was also professor at St. Joseph's College. Rev. Francis Schalk, C. PP. S., was the pastor from September 1896 till February 1897. He was succeeded by Rev. Bernard Dickmann, C. PP. S., who on account of sickness went south. After him came Rev. Edward Jakob, C. PP. S., who remained until June 1899. Rev. Charles Notheis, C. PP. S., was pastor for three months only, from June till September 1899. Rev. Thomas Meyer, C. PP. S., has been the pastor of St. Augustine's Church, since September 1899.

During Father Meyer's pastorate a two-story, brick school-house was built, and was dedicated in August, 1903, by Bishop Alerding and was opened in September, of the same year, with an attendance of about sixty-seven children. The Sisters of the Most Precious Blood have charge of the school. In July 1905 the six lots adjoining the church property were bought for \$3,500. The house on one of these lots is now the Sisters' residence. The church grounds comprise an entire block.

The church property has a debt of \$1,000. The congregation has 109 families, numbering 562 souls. Sixty-one children attend the school, taught by two Sisters. Two hundred and seventy-three parishioners are members of one or other of the societies: The Christian Mothers', the St. Aloysius', St. Rose's, the Holy Childhood, the Catholic Foresters, and the Lady Foresters.

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### HARTFORD CITY.

#### ST. JOHN EVANGELIST'S CHURCH.

1883.

It appears, that Rev. John Ryan, residing at Lagro, visited Hartford City in the year 1856. He celebrated Mass, as did those priests who came after him up to the year 1883, in the homes of Daniel O'Connell, John Hollisey, Denis Noonan, John McManamon, Jerry and Patrick Kirby, Denis Shay, Jerry Cashman, John Collins, John Trant, John Hogan, Thomas Maxwell and John Dougherty. After Father Ryan, came Rev. Lawrence Lamoor, Rev. Martin Noll, Rev. William Schmidt, Rev. P. M. Frawley, Rev. Michael F. Kelly, Rev. James F. Twigg, Rev. Anthony Strueder and Rev. John Grogan. These priests were visiting, not resident pastors.

Father Grogan, who attended Hartford City twice a month, built the first church, in 1883. It was a plain frame building, but it answered the needs of the poor and small congregation at that time. The discovery of natural gas brought many manufacturing interests to Hartford City, and also increased the number of Catholics there. Bishop Rademacher sent Rev. Charles Dhe to Hartford City, as its first resident pastor, in March 1894. He proceeded at once to build a pastoral residence. The frame church was in a delapidated condition and stood in need of repairs and improvements. But it soon became apparent, that a new church must be built to accommodate the congregation. In the fall of 1897 ground was broken for the foundation, and on April 24, 1898 the new church was dedicated, in the presence of several thousand visitors from the surrounding country. Pontifical Mass was celebrated by Bishop Rademacher, Rev. J. F. Delaney, of Fort Wayne, preaching the sermon. In the afternoon, the

Bishop administered the sacrament of confirmation to forty-two persons.

The present St. John's Church is a brick structure, of Gothic architecture, the spire rising to a height of 100 feet. The seating capacity is 350. The ground, on which the church and the other buildings stand, comprises one-half of a block. On this ground stand St. John's Church, the Holy Family School, the pastoral residence and the Sisters' house. The school was erected in 1904 costing, inclusive of furnishings, \$8,000. It is a two-story building, 60x60 feet, with four school-rooms and will accommodate 160 children. Three Sisters of Providence have charge of the school, attended by 118 children, and the usual eight grades are being taught. They reside in the house erected by Father Dhe, upon his arrival in Hartford City, in 1894. The present pastoral residence was erected, by Father Dhe, in 1904, costing, everything included, \$6,000.

St. John's has ninety-two families, numbering 436 souls. The amount of indebtedness on the church property at the present time is \$7,800.

Rev. Charles Dhe had charge of Hartford City and its mission, from March 1894 to July 11, 1906, since which date the Rev. John F. Noll is the resident pastor. Since his advent to the parish he has made a number of repairs and improvements, amounting to several hundred dollars.

The societies of the parish are: The Holy Name Society, for married and single men, now being organized; the Altar Society, for married women, sixty-six members; the Sodality of the Blessed Virgin, for single women and girls, fifty-two members; the Holy Angels' Society, for children, sixty-three members; St. Aloysius' Society, for boys, sixteen members; and a Dramatic Club.

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#### SOUTH BEND.

ST. MARY'S CHURCH.

1883.

There were some German Catholic families living in South Bend, as early as 1850. They attended Mass at Notre Dame, and later at St. Joseph's Church on the East side of St. Joseph's

river. When St. Patrick's Church was built on West Division street, the Germans contributed towards it and worshipped there. The Rev. Joseph Carrier, C. S. C., was probably the first priest to preach to the German Catholics in their mother tongue, at St. Patrick's Church. Several attempts were made, at different times, to organize and form a German parish, but for various reasons these efforts were unsuccessful. While attending St. Patrick's Church, the German Catholics organized the St. John's Benevolent Society, on March 25, 1879. This society induced Bishop Dwenger, to secure for the German Catholics the services of Rev. Paul Kolopp, C. S. C., a newly ordained priest, who, having charge of the German Catholic element, resided with the pastor of St. Patrick's Church. He came as such in June 1880, but remained only for a short time.

At last, in February 1882, the Rev. Peter Johannes, C. S. C., was appointed the first regular pastor for the Germans in South Bend. The ground, on which St. Mary's Church stands, measures 99x221 feet, and was bought in July 1882, for the sum of \$2,100. On August 22, 1883, the corner-stone was laid for the new church, which was given the name of the Assumption Church. The first services were held in it on Christmas, 1883, and Bishop Dwenger solemnly dedicated it, on May 11, 1884. It is a plain frame structure, 76x36 feet, with a sacristy on the rear and cost about \$4,500. The cupola on the church has a small bell in it, but an extra bell tower was erected, near the sacristy, for a large bell donated by George Dotterwick. The congregation, at this time, consisted of about fifty families.

A school was opened in the sacristy of the church, in January 1884, with an attendance of twenty-seven children, The accommodations being insufficient a one-story frame building, 25x50 feet, was erected and ready for use by November, 1884. In the summer of 1891, another story was added to this building, thus affording four class-rooms, with accommodations for about 240 children. Sisters of the Holy Cross have been teaching the school, from the beginning.

In the mean time, the church had been fitted up with three Gothic altars, different statues, pews and a small gallery with a reed organ. A Redemptorist Father gave the first mission in this church in September, 1886. One night, during

the mission, a dreadful hail storm swept over South Bend, and destroyed every window on the north side of St. Mary's Church; and the rain fell in such torrents, that the people could not leave the church, till two o'clock in the morning. Since 1888, a number of Hungarians settled in South Bend, and Father Johannes took special interest in their spiritual welfare, until a parish of their own was organized.

Up to August 1895, Father Johannes resided with the pastor of St. Patrick's Church; but it was then determined to purchase the house and lot adjoining St. Mary's Church, for a pastoral residence. The lot measures 50x221 feet, the house is a one-story frame building, with six rooms and both cost \$3,000. A kitchen and bath-room have been added since. In the course of time, a hot air furnace was put in the church, sewer connections were made for the house and school, and the streets improved. Extensive improvements however were made in 1903, in preparation for the Silver Jubilee of Father Johannes; stained glass windows, two large chandeliers, a new pipe organ, redecoration of the church, painting of all the buildings, interior renovation of the parochial residence—all this was done and paid for.

The Silver Jubilee of the beloved pastor took place on October 12, 1903, and it was a great day ever memorable in the history of the parish. But Providence abruptly terminated the useful life of Father Johannes, for on the night of October 27, 1904, having suffered a stroke of apoplexy, he was found dead in his bed in the morning. His successor, Rev. J. M. Scherer, C. S. C., took charge of St. Mary's Church on All Saints day 1904, and has continued to be its pastor to the present time. He found the congregation indebted, to the amount of \$2,600. He found also that many repairs had to be made necessitating an outlay of \$300, leaving a balance at the end of 1905 of less than \$2,000 indebtedness. In 1906 the gallery of the church was enlarged, to accommodate the children. The seating capacity of the church is 425. The present debt on the church property is \$1,700. The number of souls is about 800, or 190 families.

Societies of the parish are: The Sacred Heart Altar Society for Married Ladies; the Young Ladies Sodality; the Guardian Angel Society; the St. John's Benevolent Society;

the Catholic Knights of America; the Uniformed Rank C. K. of A.; the St. Aloysius Young Mens' Society. The aggregate membership is 346. Three boys of the parish have become priests and two girls sisters.

The parochial school is conducted by four Sisters of the Holy Cross, with an attendance of 153 pupils.

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### TERRE COUPEE.

#### ST. STANISLAUS' CHURCH.

1884.

The emigration of Polish Catholic settlers in Terre Coupee, and the surrounding country, began in about 1870, in consequence of Russian and Prussian persecution in Poland. As a station Terre Coupee was visited by Rev. Valentine Czyzewski, C. S. C., Rev. F. X. Szulak, S. J., and Rev. Ludwig Madgicki, C. R., celebrating Mass in the woods and in log cabins.

The first church was a small frame structure, 60x30 feet, built by Father Czyzewski in 1884, at a cost of \$1,800. As a mission, Terre Coupee was attended once a month by priests residing, either at Notre Dame, or South Bend. The names of Rev. Alexander Kirsch, C. S. C., Michael Lauth, C. S. C., Rev. V. Czyzewski, C. S. C., appear on the records. The first resident pastor of Terre Coupee was Rev. W. Zborowski, during whose pastorate, in 1888, one and a half acres of ground were purchased for \$185.50. He was succeeded by Rev. George Kolesinski from January 1894 until May 1, 1901, when Rev. Alexander Buechler took charge and is the pastor at the present time. During his pastorate, in 1903, the present church was commenced and was dedicated, in 1906. It is built in the Gothic style of architecture, has Gothic altars, confessional, pulpit, altar-railing and pews. The cost of the church was a little less than \$23,000. The seating capacity is 460.

The old church was used also as a school for fifteen years, the Blessed Sacrament being removed to the sacristy during school hours. Since the erection of the new church, the old church is used for school purposes exclusively. When Terre



Coupee was a mission, Brothers of the Holy Cross taught the school. At present one lay-teacher has charge of seventy-three pupils.

The priest's house was built in 1888, by Father Zborowski and has been improved by Father Buechler, by the installation of an electric light plant, which gives light also to the church and school. The church property has a debt of \$8,000. The congregation numbers about 538 souls, or 139 families.

St. Stanislaus' Parish has the St. Stanislaus Kostka's Society, for the Men, since 1901; the Sacred Heart League, since 1890, for the Married Women, and the Young Ladies' Sodality, since 1902; with an aggregate membership of 136. The mission Rolling Prairie is attended from Terre Coupee every Sunday.

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## WANATAH.

### MOST PRECIOUS BLOOD CHURCH.

1887.

The Church of the Most Precious Blood, in Wanatah, was established in the year 1887. The number of souls at that time was about thirty families, four-fifths German and one-fifth Irish. Prior to 1887, these Catholics were members of St. Martin's Church, at Schimmels. Rev. Dominic Shunk, C. PP. S., was made the first pastor in June, 1887, and remained until February 1897. The present church was built by him, and dedicated by Bishop Dwenger on November 12, 1887. It is a frame structure, 35x80 feet, with a seating capacity of about 350. It was built at an outlay of \$6,000. In 1888, Father Shunk built a large frame school-house, with which a residence for the Sisters was connected, at a cost of \$2,500. The Sisters, C. PP. S., had charge of the school up to June 1904, when the school was discontinued, the attendance of pupils at the time being only about sixteen. In the same year, Father Shunk built the priest's house, for \$1,800. During Father Shunk's pastorate, Schimmels, SanPierre, Walkerton, Westville, Hamlet, Wheatfield, North Judson were missions and Knox a station, attended from Wanatah.

The second pastor was Rev. Edward Jakob, C. PP. S., having charge also of Schimmels, Walkerton, and Hamlet. The third pastor was Rev. Raymond Vernimont, C. PP. S., from September 22, 1897 to September 8, 1898, having charge of the same missions. On September 8, 1898, Bishop Rade-macher appointed Rev. Adam M. Buchheit pastor at Wanatah, with Schimmels, Walkerton and Hamlet for missions. He remained until November 21, 1906, being transferred to St. John, in Lake county. Rev. John Rech had charge of Wanatah and its mission Schimmels, till June 8, 1907, when Rev. John Oberholz was appointed pastor.

Until 1887, Rev. Michael O'Reilly of Valpairaso said Mass once a month, on week days, at Wanatah in Patrick Lyons' house for the Irish Catholics living at Wanatah.

The church grounds comprise forty-three and a half acres. Two acres of this were donated by the Hon. M. Tucker a non-Catholic, on which to build a church, but on the day of the dedication of the church, November 12, 1887, the same generous gentleman donated the other forty and a half acres. The lot opposite the church, used for a hitching place, was donated by Roman Gruse, a member of the congregation. David Condon gave \$300 for the erection of a school. The debt at present is \$2,250. The number of families is forty-two, aggregating 194 souls.

The Church Societies are: the Apostleship of Prayer, established 1905; the Young Ladies' Sodality of the Immaculate Conception, March 13, 1905; the Christian Mothers', October 1901; and the Archconfraternity of the Most Precious Blood, with a membership of 154, October 27, 1901. Six girls of the parish became members of three different sister-hoods.

The mission Schimmels is attended from Wanatah.

## CHAPTER XIII.

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### THE CHURCHES—CONTINUED 1888-1897

HAMMOND, ST. CASIMIR'S—EAST CHICAGO, ST. MARY'S—FORT WAYNE, ST. PATRICK'S—WHITING—MICHIGAN CITY, ST. STANISLAUS'—GAS CITY—ALEXANDRIA—DUNKIRK—EAST CHICAGO, ST. STANISLAUS'—LAFAYETTE, ST. LAWRENCE'S—SOUTH BEND, SACRED HEART—HUNTINGTON, ST. MARY'S—HAMMOND, ST. JOHN BAPTIST'S.

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### HAMMOND.

#### ST. CASIMIR'S CHURCH.

1890.

In 1890, Rev. U. Raszkiewicz, of Otis, assisted by an active committee of eight, undertook the task of forming the St. Casimir's Congregation, which consists exclusively of Polish Catholics. At that time it was composed of about fifty families and a few single persons. Six lots were bought at \$300 each, and two lots were donated. A frame building of 90x46 feet, was erected at a cost of \$10,000. This building was to serve the purposes of church, school and priest's residence. The first resident pastor was Rev. C. Kobylinski, now of St. Paul, Minnesota, under whose pastoral administration the debt on the church property was reduced to \$800.

The present pastor, Rev. P. A. Kahellek took charge of the congregation on July 2, 1897. He paid off the remaining debt, and made many necessary improvements. St. Casimir's enjoys the distinction of having the first pipe organ of any church in Hammond. The main altar was remodeled, two side altars were added, as well as confessional and other ornaments of the sanctuary, at a cost of \$2,000. Father Kahellek also bought an additional lot for \$300. The long benches were replaced by modern school desks, and the necessary school

supplies furnished. An additional school-room was prepared, and the eighty children were taught by two female lay-teachers until 1901, when the Sisters of St. Francis of Lafayette took charge. At the present time the attendance is 137, taught by three Sisters. The Sisters reside in the rooms formerly occupied by the pastor.

The pastoral residence, a commodious brick building, was erected in 1901, at a cost of \$3,000. In 1905, the church was frescoed. The debt on the church property is \$2,400. St. Casimir's Parish has 114 families, or 597 souls. The societies are: St. Joseph's Society for married men, thirty-two members; the Rosary Society for married women, fifteen members; St. Aloysius' Society for single men, nineteen members; the Rosary Society for single women, fifteen members; the Guardian Angels' Society for children, seventy-eight members.

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#### EAST CHICAGO.

##### ST. MARY'S CHURCH.

1890.

East Chicago was founded in the year 1889. The Rev. H. M. Plaster, of St. Joseph's Church at Hammond, offered the Holy Sacrifice of the Mass, for the first time in East Chicago, in the Todd Opera House and continued to do so until the church was completed, in the fall of 1890. At that time East Chicago had from thirty-five to forty Catholic families. The Land Company donated six lots, and the parish bought three more for \$900, and in the year 1902 the Rev. George Lauer bought five additional lots, at a cost of \$2,000, which gives the church property a frontage on three streets, Forsyth Avenue, One Hundred Forty-Fourth street, and Magoun Avenue.

A frame church was built and completed in the fall of the year 1890. The architecture is Gothic and the building with its furnishings cost \$3,500. The condition of the parish and church, as we find it in 1890, continued practically for ten years, owing to the small number of people who belonged to the parish. The priests who had charge of it during this time were: Rev. H. M. Plaster 1890, from Hammond; Rev. John Tremmel, assistant, attended a short time; Rev. F. G. Lentz, attended four months till January 26, 1891; Rev. M. J. Byrne,

till 1894 from Whiting; Rev. F. Koslowski, from 1894 till 1898, from Hammond; Rev. H. C. Kappel, assistant at Hammond, attended from the fall of 1898 till March 1899; Rev. George Lauer, pastor since March 1899.

When Father Lauer took charge, he found the property in a dilapidated condition, with a debt of \$2,700. He made the necessary repairs and added a sanctuary with two sacristies to the church, increasing the seating capacity to 256. The whole interior of the church was furnished and decorated, adding two new side altars. In 1901, Father Lauer built a two-story frame school-house, with four rooms, to accommodate 200 children, at a cost of \$3,200. The Sisters of Providence of St. Mary-of-the-Woods have charge and the usual grades are taught. The first priest's house, a one-story eight-room frame building, erected in 1899 for \$2,000, is now occupied by the Sisters. The house, occupied at present by the pastor, is a substantial and commodious two-story building, erected in 1902, at an expense of \$5,550.

The debt on the church property is \$10,800. The number of souls is 550, consisting of 122 families, and the number of children, attending school, is 220, taught by four Sisters of Providence.

St. Mary's Parish has the Young Ladies' Sodality, organized in 1899; the Rosary Society, in 1900; the Purgatorian Society, 1901; the Sacred Heart League, in 1902; the Catholic Order of Foresters, in 1899; the Ancient Order of Hibernians, 1902, and the L. A. O. H., in 1904; the Holy Angels' Sodality; the Women Catholic Order of Foresters. The total membership of these organizations is 510.

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## FORT WAYNE.

### ST. PATRICK'S CHURCH.

1890.

In the year 1886, a school was opened in what was known as "The Bond Building." It was established for children, who, on account of the distance, could not attend the Cathedral School. The opening of this school of two rooms may be considered the beginning of St. Patrick's parish.

In 1889 Bishop Dwenger bought four lots on Fairfield avenue, from Peter Owens, whose dwelling house was converted into a school of four rooms. In September, of the same year, the pupils were transferred from "The Bond Building" to these new quarters, henceforth known as "St. Patrick's School." In October, 1889, Bishop Dwenger formed the new congregation of St. Patrick's, and gave them the Rev. Thomas M. O'Leary, as pastor.

Bishop Dwenger was prevailed upon to locate the new church where it now stands, but, before the lots could be secured, Father O'Leary died within three weeks after his appointment. A month later Bishop Dwenger donated the property on Fairfield avenue to the new congregation and appointed the Rev. Joseph F. Delaney pastor, to succeed Father O'Leary.

Four lots of the present site had been secured in the mean time, and Father Delaney at once purchased the two remaining lots, thus completing the half square fronting on Dewald street. In 1905 Father Delaney secured the seventh lot opposite the church.

The corner-stone of the new St. Patrick's Church was laid on May 20, 1890, by Bishop Dwenger, and on November 22, 1891, the church was dedicated by the Vicar General, Father Brammer. The church is of Gothic design, 167 feet in length, with a frontage of ninety-four feet. The spire rises to a height of 185 feet. The interior decorations are beautiful, the furnishings complete in every detail, and the seating capacity is 800. The total cost, including furnishings, was \$59,000.

The school, with nine large well equipped school-rooms, and an assembly hall, was built in 1891. The building is 85x72 feet and affords room for more than 500 pupils. The cost was \$14,500. Improvements were made on it in 1887, and again in 1890, aggregating an additional cost of \$2,000. The Sisters of Providence, from St. Mary-of-the-Woods, have had charge of the school from the beginning. The number of teachers has increased from six to sixteen, and the number of pupils from 175 to 480. Eight grades are taught in the parochial school; but in 1901, at a cost of \$14,000, Father Delaney erected St. Catharine's Academy, adjoining the school, wherein

a High-school and a Commercial Course for the pupils, desiring to fit themselves for a business career, are being conducted.

The original parochial residence, erected in 1891 at a cost of \$3,800, having become too small, was remodeled and enlarged, in 1906, at a cost of \$11,000. The lot opposite the church, on Harrison street, will at a later date have on it a Parish Hall. The church property is out of debt, and has a cash balance of \$3,000 in the treasury.

St. Patrick's Church has Sodalities for married men, with 223 members, for young men, with 206 members, and for boys, with ninety-two members; and it has Sodalities for young women, with 268 members, and for girls, with 306 members, together with a Living Rosary Society, with 430 members, and the Guardian Angel Society, with 306 members. Benevolent organizations of the parish are: St. Joseph's Society, Indiana League, with thirty-seven members, the Ladies' Catholic Benevolent Association, with ninety members, and the Ladies' Auxiliary A. O. H. with seventy-three members. The above Sodalities and Church Societies, aside from the spiritual purposes for which they were organized, are also a great help to the pastor in the work of up-building the parish.

The parish has 476 families. The number of souls is 2064. Six boys of the parish have become priests, and twenty-three girls have entered religious communities. George P. Gordon deserves special mention since through his devotedness and energy all the original church property of St. Patrick's was acquired.

The assistant priests at St. Patrick's Church, in the order given, were: Revs. Edward F. Barrett, Frederick Dandurand, Patrick J. Crawley, Thomas A. Mungovan, Rev. Edward J. Mungovan, and Rev. James Durham, since June 8, 1907.

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## WHITING.

### SACRED HEART CHURCH.

1891.

The Rev. M. J. Byrne visited Whiting, from East Chicago, for the first time on February 1, 1891. He found there a congregation of about twenty families, and some 100 single men,

clamoring for a church. Prior to this, Rev. F. H. Joseph Kroll had visited Whiting, and had started a subscription list with about fifty names on it, and had secured five lots on Center street, one of them donated by Colonel Forsyth and the other four bought for \$400 each. Father Byrne bought five additional lots, at the same price. Ground for the new church was broken on March 19, 1891. The church was 50x35 feet. It received a Main Altar and two side Altars, and was ready for dedication, which took place on May 24, 1891, the Vicar General, Father Brammer, officiating. Before Whiting had a church, Father Kroll, from Chesterton, had celebrated Mass for the first time in a pavilion, and after that in a school-house in Oklahoma, and in a hall over Green's saloon. In September, 1891, Father Byrne erected the new Orient Hall, which was destroyed by fire on March 31, 1897, the pastor settling with the insurance company for \$762. Statues of the Blessed Virgin and St. Joseph were provided in 1891, and in September, 1892, the Vicar General, Father Brammer, blessed a 1000 pound bell, naming it St. Matthias. Confirmation was administered for the first time in Whiting by Bishop Rademacher of Nashville, on October 16, 1892.

The parochial school was opened on September 3, 1895, in the old Orient Hall which had in it two school-rooms. The Sisters of Providence of St. Mary-of-the-Woods had charge. The attendance on the first day was 150 children. After the destruction of the Orient Hall by fire in 1897, Father Byrne built a two-story, brick school-house, with three large school-rooms on the first floor, and a large hall on the second. At the same time a two-story frame building was erected for the Sisters' dwelling. And, also was built, a two-story brick structure with all the modern improvements, for a pastoral residence. Father Byrne was removed from Whiting, in August 1898, and was succeeded by Rev. Charles Thiele. The new pastor found Whiting to consist of a floating population; and the church property was indebted to the amount of \$9,265. During his pastorate, he built an addition to the church, bought ten new lots for a church site costing \$2,500, and reduced the debt to \$6,500. On July 1, 1905, Father Thiele was succeeded by Rev. John B. Berg.

Whiting has 165 Catholic families, numbering 782 souls.



The parochial school, taught by five Sisters of Providence, has an attendance of 177 children. The debt on the church property is \$6,500.

The church Societies are: The Rosary Society, thirty-eight members; St. John's, thirty members; St. Mary's, sixteen members; the Children of Mary, forty members. Other organizations are: The Catholic Order of Foresters and Ladies' Auxiliary of same; and the Ancient Order of Hibernians, with the Ladies' Auxiliary of the same.

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### MICHIGAN CITY.

#### ST. STANISLAUS' CHURCH.

1892.

In 1890, the Polish Catholic population of Michigan City numbered about ninety families. Until their church was completed towards the middle of 1892, St. Mary's Hall was fitted up as a chapel for their use. Rev. E. J. Wrobel was appointed their pastor, on January 15, 1891. He resided with the pastor of St. Mary's Church, from July 1890 until a residence was provided for him, at St. Stanislaus' Church. The two-story building, enlarged in 1906, serves the purposes of church, school and Sisters' residence. The priest's house is a comfortable, two-story brick building.

The parish has 426 families, numbering 2050 souls. The parochial school has an attendance of 353 children, and is conducted by School Sisters of Notre Dame.

St. Hedwig, St. Stanislaus and St. Casimir's Societies, for married men, have 439 members; the Rosary Society, for married women, has 145 members; St. Joseph's Society, for single men, has 125 members; the Rosary Society, for single women, has 110 members; the Sacred Heart Society, for children, has 100 members.

The indebtedness of the church property is \$14,000. Rev. Anthony Stachowiak was the assistant at St. Stanislaus' Church, from May, 1902 till June 22, 1906, on which day he was transferred to Indiana Harbor, and was succeeded as assistant, at Michigan City, by Rev. John Kasprzykowski. Father Wrobel, since November 1906, has been sojourning in the South, to recuperate his health.

## GAS CITY.

## ST. GENEVIEVE'S CHURCH.

1893.

The first Mass in Gas City was celebrated in the Barracks of the United States Glass Company, in 1892. The church property consists of seven lots, located on North A street, was donated by the Gas City Land Company, in 1893. The church building is a frame structure erected in 1893. The pastoral residence is a commodious brick building built in 1894. The Rev. F. C. Wiechmann was the first resident pastor until December 15, 1905, the date of his death. There is no debt on the church property, with over \$3,000 in the treasury, intended for the erection of a new church. Gas City has seventy-three Catholic families, numbering 316 souls. The parish has the Rosary Society, for married women, with thirty-eight members; the St. Genevieve's Society, for single women, with twenty members; the Holy Name Society, for boys, with twenty-five members, and the Sodality of the Children of Mary, for girls, with twenty members.

The pastor of St. Genevieve's Church, at Gas City is also the chaplain of the Marion Branch of the National Soldiers' Home, located about two miles from Gas City. Until 1894 this mission, under the patronage of St. Ignatius, was regularly visited by the pastors of Marion; but in that year Father Wiechmann was appointed chaplain, having his residence at Gas City. For several years Mass was celebrated in the basement of Barracks number one. The present beautiful chapel was erected by the Government, in 1899. The following General Orders Number Twenty, was issued December 16, 1905, by Governor G. W. Steele:

"The death of Father Frederick C. Wiechmann, Chaplain of this Branch, at his home in Gas City, December 15th, is announced with profound sorrow. He was an agreeable companion, cheerful of disposition, and a Christian gentleman. He performed the duties of Chaplain to the entire satisfaction of the members of the Home, from February 10, 1894, until he became so severely afflicted as to be unable to do so. He bore his long and severe affliction with patience and hopeful resignation. His loss will be sincerely mourned by all good

people who had the pleasure of his acquaintance. The flag will be displayed at half-mast until after the funeral, on the 19th, instant."

The present pastor and chaplain of the Soldiers' Home is Rev. Charles E. McCabe, who was appointed on January 4, 1906. St. Ignatius' Chapel at the Soldiers' Home is attended on all Sundays, Fridays and Holydays of obligation.

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### ALEXANDRIA.

#### ST. MARY'S CHURCH.

1896.

In the year 1870 Alexandria was a village of 300 inhabitants, and, of these, eight souls were Catholic, of Irish descent. The construction of two railroads, crossing at Alexandria, increased the number of Catholics to about thirty. At this time, Rev. John B. Crawley, located at Anderson, paid his first visit to this village. The first Mass was celebrated by him here, in an old log house, on East Washington street. With nothing but the conveyances of those days at his disposal, and the use of even these very limited on account of the slender support that could be given priests in those days, the trips from Anderson to Alexandria entailed many hardships. But Father Crawley continued his visits at intervals of two or three months, until about 1882. By this time, railroad facilities had increased to such an extent, that access to Anderson was made much easier, and Father Crawley's work in the immediate vicinity of Anderson so much more onerous, that he discontinued his visits to Alexandria. The discovery of natural gas, in 1891, brought various manufacturing industries to Alexandria, and these brought with them a new influx of Catholics. Rev. B. Biegel, located at Elwood, visited Alexandria in his pastoral capacity, for the first time, in the spring of 1892, celebrating Mass in a private house. After that services were held, once a month on Sunday, in the Commercial Hall, which was soon changed to "Tammany Hall," until services could be held in their own church. Bad weather and the hardships of a ten mile drive did not prevent Father Biegel from making the stated visits. The congregation, at that time, numbered about fifty families. Funds were continually col-

lected to secure church accommodations. Through the kindly influence of W. C. Depauw, over the various land companies, a site of five lots was secured on the corner of Belmont avenue and Madison street, in April, 1893. The congregation having increased to sixty-five families, it was deemed necessary that a pastor should be located at Alexandria. On June 8, 1893, Rev. John B. Berg was appointed pastor at Alexandria, but, for the time being, resided at Elwood. The sum of \$600 had been collected by Father Biegel, and on July 9, 1893, Father Berg contracted for the foundation of the new structure, for the sum of \$950. The foundation having been completed, the panic of 1893 came upon the country, and affected Alexandria to such an extent, that the work of continuing the building was out of the question. Bishop Rademacher deemed it expedient, in October 1893, to assign Father Berg to another field of labor.

Father Biegel took up the work again, visiting Alexandria regularly, until December 1895, when Bishop Rademacher deemed it advisable to give Alexandria a pastor. Rev. Joachim Baker was appointed, and held services for the first time on January 12, 1896, in Tammany Hall. He began, at once, to reside at Alexandria in a rented house, and in this house a chapel was arranged for the daily Mass. A small altar was purchased, and the crate, in which it had been shipped, was converted into a vestment case; and a few small benches were adapted to the room. In this chapel regular services were held, the sacraments administered and the Blessed Sacrament kept until the church was completed.

In June, 1896, Father Baker saw his way clear for giving the contract for a two-story brick structure, 35x65 feet, with a wing, for a consideration of \$7,000. The second floor, of this building, was to be used for church purposes, whilst a part of the first floor was arranged for school-rooms, and the other part for the Sisters' residence. The building, when completed, was placed under the patronage of the Blessed Mother of God. The first services were held, in the new building, on the 6th day of December. The Rev. A. B. Oechtering of Mishawaka presented the new St. Mary's parish with the pews of his old St. Joseph's Church, together with the Stations of the Cross.

Until the opening of the school, Father Baker occupied

the resident part of the building. Three School Sisters of Notre Dame accepted the charge of the school, and it was opened on September 13, 1897, with an enrollment of eighty pupils. At the end of the first school year, however, 120 children were in attendance. On September 19th, Bishop Rademacher visited Alexandria, to dedicate the new building, and to administer the sacrament of Confirmation.

Upon the arrival of the Sisters, Father Baker again lived in a rented house. In September, 1898, the priest's house was begun and completed in April, 1899, at a cost of \$4,000. Five additional lots, directly north of the present site, were purchased in the fall of 1899. Three years had elapsed, and the school accommodations were found to be inadequate, and accordingly a two-story brick addition, 48x48 feet, at a cost of \$6,000, was erected in the spring of 1900. The school building, at present, has five school-rooms and an attendance of 209 pupils. The eight grades are taught, by six Sisters.

The church property covers a half block, and the grounds are being well cared for, by ornamentations, such as trees, shrubbery, flowers and lawn. The church property has a debt of \$8,862 on it. The Rosary and Altar Societies, aside from their spiritual purpose, have supplied the church with vestments and other articles. The Sodality of the Blessed Virgin for young women, and the Children of Mary, have provided a library; whilst the St. Aloysius' Society for young men has done equally good service. The St. Cecilia's Men Choir is making earnest efforts to comply with the Holy Father's "*Motu Proprio*," on Church Music. St. Mary's Congregation numbers 210 families, with 1024 souls.

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### DUNKIRK.

ST. MARY'S CHURCH.

1896.

In 1853, Dunkirk was called Quincy. In 1869, it began to be visited by priests from Union City and Portland. From 1869 till 1896 Dunkirk was a station, visited by the following priests: Rev. Lawrence Lamoor, from 1869 till 1870, from Union City; Rev. John Bleckmann, from May 1870 for nine months, assistant at Union City; Rev. Frederick Von Schwedler,

from 1871 to 1872, from Union City; Rev. Martin F. Noll, from 1872 to 1875, from Union City; Rev. Jeremiah Quinlan, from 1875 till 1888, from Union City; Rev. Joachim Baker, from 1888 till 1891, from Portland; Rev. Anthony J. Strueder, from October 1891 till October 25, 1894, from Portland; Rev. Charles Dhe, from 1894 till March 1900, from Hartford City; Rev. William S. Hogan, from March 1900 till September 7, 1902, was the first resident pastor; and Rev. John C. Wakefer is the second resident pastor, since September 7, 1902.

Father Dhe, for two years when visiting Dunkirk, celebrated Mass in the Opera House. The number of souls at that time was about 100. In 1896, the first and present church was erected by Father Dhe. Its dimensions are 40x60 feet; it is of brick, on a stone foundation, has two steeples, and is constructed after the Gothic style of architecture. The cost of the building was \$6,000.

In March of 1900, Dunkirk ceased to be a mission by receiving its first resident pastor, in the person of Rev. William S. Hogan. He spent two years and a half here, paying off the greater part of the debt. He also had charge of Red Key and Albany. The present pastor, Rev. John C. Wakefer, took charge September 7, 1902. His first work was to pay off the remaining debt of \$1,000. In 1904, the church was frescoed for \$280, a chandelier and electric lights were put in for \$200. Having provided the sanctuary and sacristy with many necessities, including a baptismal font, he bought a bell, weighing 1535 pounds, which was blessed September 4, 1906. In October, of the same year, he installed a steam heating plant for church and house, costing \$1,160, put a new roof on the church, repaired the house, put down cement side walks, and enclosed the entire church property with a beautiful fence. The seating capacity of the church is about 250.

With the exception of one lot, the church grounds consist of a whole block, on the west side of Broad street, in the southeastern part of the town. The fifth lot of ground, having on it a two-story house, was bought for \$825. This house is the priest's residence. The number of souls is 240, consisting of fifty-two families.

St. Mary's Church has an Altar Society, organized January 1, 1903, with thirty-five members, which has charge of

the sanctuary. This society secured the money to buy the church bell, the largest and best bell in Dunkirk. The Young Ladies' Sodality, organized on December 8, 1906, has twenty-two members. The Young Men's Society has nineteen members. The debt on the church property is \$2,200.

The pastor at Dunkirk visits the mission, Red Key, on the first Sunday of each month.

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### EAST CHICAGO.

#### ST. STANISLAUS' CHURCH.

1896.

St. Stanislaus' Congregation, consisting of Polish Catholics exclusively, was visited from 1888 till 1900 by the pastors of St. Casimir's Church in Hammond; namely, Rev. Casimir Kobylinski and Rev. Peter Kahellek. In 1896 Father Kobylinski secured six lots, on Baring avenue and One Hundred and Fiftieth street. The first church, a frame structure, 80x30 feet, was erected in the same year, under the supervision of the same Father. It was placed under the patronage of St. Michael, the Archangel. The number of souls at this time was about 200.

The present church grounds were secured by Rev. John Kubacki in 1901, having an area of one block, 225x296 feet, fronting on Magoun and Forsyth avenues, and One Hundred and Fiftieth street. Additional five lots, 25x140 feet each, are located on Forsyth avenue. These grounds were secured by Father Kubacki, in 1901, at a cost of about \$20,000. The church which stood on Baring avenue was removed to its present site, after which it was known as St. Stanislaus' Church. Rev. Joseph Bolka took charge in November, 1904. At a cost of \$1,500 he built an addition, 36x30 feet, to the church. The Rosary Society for women and St. Cecilia's choir, in 1907, donated two side altars, costing \$240. At the present time the church is being frescoed for \$300. A lot, situated some distance from the church, was donated for the benefit of the congregation, by the Bell and Hoffman Land Company.

The building used for school purposes was erected by Father Kubacki in 1901. It is a two-story frame structure, 22x64 feet, and cost about \$1,800. It has four school-rooms

and can accommodate about 230 children. The parochial school is conducted in the six grades, by four Sisters of St. Francis, attended by 238 pupils. The residence occupied by the Sisters stood on the ground purchased in 1901, and is a one-and-a-half-story frame building, which probably cost about \$1,000. In 1905 and 1906 Father Bolka expended an additional \$1,000 in repairs and improvements.

The parochial residence also stood on the grounds purchased in 1901. It measures 22x56 feet, and its probable cost was \$2,000. In 1905, Father Bolka improved and enlarged the building, at an expense of \$2,000. The parish has 280 families, numbering 1324 souls. The present indebtedness on the church property is \$4,500.

St. Stanislaus' Church has these societies: St. Michael's, for married men, 125 members; the Rosary Sodality, for married women, eighty members; St. Stanislaus Kostka's, for single men, eighteen members; the Rosary Sodality, for single women, forty-five members; the Infant Jesus, for children, 183 members; St. Stanislaus B. M., fifty members.

On June 8, 1907 Rev. Julian Skrzypinski was given charge of St. Stanislaus', pro tem., during the absence of Father Bolka.

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## LAFAYETTE.

### ST. LAWRENCE'S CHURCH.

1896.

The territory of St. Lawrence's Parish was formerly called Linwood and, in 1894, was incorporated with the city of Lafayette. The congregation was organized in 1895. The first building erected, in 1896, is a large two-story structure, two upper rooms of which are used for church purposes and the other for school-rooms. The cost of this building was \$20,000. Before the organization of the parish, its members attended St. Mary's and St. Boniface's Churches, and consisted of about sixty-three families. Nine lots were bought in 1895, and one more in 1899, the ten lots costing \$2,495.48. The Rev. Matthias Sasse, O. F. M., was the first pastor of the new St. Lawrence's Parish. Bishop Rademacher dedicated the church and school



building, on November 8, 1896, when the Very Rev. P. Englert, O. F. M., celebrated the Mass and Rev. Chrysostom Theobald, O. F. M., preached both in English and in German. On the day of the dedication Father Sasse was removed, and Rev. Theodore Stephan, O. F. M., appointed in his place. The dimensions of the above building are 80x90 feet. The seating capacity of the church part, is 350. Three Sisters of St. Francis teach the school which has eight grades, and 125 pupils. The Sisters reside in the south wing of the building.

In 1898, a priest's house was erected for \$2,000, and in the spring of 1906 a porch was added to it. The church property has a debt of \$11,000 on it. The parochial school is a free school supported by a school society, to which every member of the parish belongs. It has a membership of 424. The school children have a Guardian Angels' Society. At present the number of souls is 763, or 135 families.

Rev. Matthias Sasse, O. F. M., was the first pastor of St. Lawrence's Church, from November 19, 1895 until November 8, 1896. The second pastor was Rev. Theodore Stephan, O. F. M., who, on account of ill health, had to be removed a few weeks after his appointment. The present pastor, Rev. Richard Wurth, O. F. M., has had charge of St. Lawrence's Church since December 23, 1896.

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## SOUTH BEND.

### SACRED HEART CHURCH.

1896.

In the earlier days, the few Belgian families living in South Bend worshipped at St. Patrick's Church, whose pastor did for them what he could, and three or four times a year procured for them the services of Rev. J. Joos, a Belgian priest, from the diocese of Detroit. In 1896, the number of Belgian families had increased to fifty and the Rev. Henry A. Paanakker, C. S. C., a newly ordained priest, received the appointment as pastor of the Belgians, with instructions to organize a Belgian parish. He at once bought two lots of ground for \$1,800, and on one of them he erected a two-story building, with a brick

basement, to serve the purposes of both church and school. This building was put up at an expense of \$8,000. Father Paanakker, in the mean time, occupied one of the 9x12 feet sacristies, for his residence. Some time after he bought a two-story frame house, and moved it on the other lot for a priest's house, at a cost of \$850. The location of the church property is in the residence portion of South Bend.

The school is conducted by lay-teachers, having been taught at one time, for two years, by two Sisters of the Holy Cross. Father Paanakker's pastorate ceased with his death, on February 23, 1906. His successor Rev. Peter P. Klein, C. S. C., took charge of the parish on March 25, 1906, and with his advent new life and spirit was infused into the congregation. Necessary repairs and improvements were made on the church, school and priest's house, giving all the buildings a fresh coat of paint, and enlarging the organ loft, so as to make room for the children. He also paid some of the debt. Father Klein departed this life October 6, 1906. The newly ordained priest Rev. Alphonse Just, C. S. C., was his successor and is the pastor at the present time.

The Sacred Heart Parish has these societies: The St. Vincent de Paul's Society, for Married Men; the Holy Name Society, for Single Men; the Children of Mary, for the Single Women; the Altar Boys' Society and the Holy Angels' Society, for the children. At the present time the parish numbers about eighty families. The debt on the church property is about \$5,000.

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### HUNTINGTON.

#### ST. MARY'S CHURCH.

1897.

St. Mary's Parish was established by Bishop Rademacher, on May 16, 1896, for the benefit of the English speaking portion of SS. Peter and Paul's Congregation. The Rev. John R. Quinlan, assistant at the Cathedral of Fort Wayne, was given charge of the new parish; but he continued to reside at the Cathedral, until the church was ready for dedication. The plans for St. Mary's Church were drawn up by architect Druiding, of Chicago; the style is Romanesque. The corner-stone

was laid by Bishop Rademacher, on October 3, 1896, and Rev. Andrew Morrissey, President of the Notre Dame University, preached the sermon. The dedication of the church took place on October 10, 1897, conducted by Bishop Rademacher; the morning sermon being preached by Rev. Joseph F. Delaney, of Fort Wayne, and the evening sermon by Rev. Francis F. Moran, of Cleveland, Ohio.

St. Mary's Church, complete, entailed an expenditure of \$75,000; the entire amount of which was paid by Miss Bridget Roche, in memory of her brother deceased, John Roche.

The parochial residence, the school house, the Sisters' house, the heating plant, and all other improvements, were made by the congregation, at a cost of \$22,798.94, all of which has been paid off excepting \$3,350.

St. Mary's has 133 families, numbering 627 souls. The parish school, including high school, is taught by four Sisters of Providence; the number of pupils attending is 151.

The Married Men's Sodality has sixty members; the Rosary Society, for married women, 105; the Young Men's Sodality, thirty-two; the Young Ladies' Sodality, fifty-seven; the Boys' and Girls' Sodality, forty-eight; the St. Vincent de Paul Society, twenty-eight; the League of the S.S. Heart, 250 members. The C. B. L. has a membership of forty, and the Knights of Columbus, 250.

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#### HAMMOND.

##### ST. JOHN BAPTIST'S CHURCH.

1897.

On April 17, 1897, Rev. Benedict M. Rajcany, at the request of Bishop Rademacher, emigrated to this country from Hungary, to establish a congregation of Slovacks living in Whiting and vicinity. He bought five lots in Robertsedale, now called North Hammond, and built a small frame church costing \$940, which was dedicated on July 4, 1897. At this time, the congregation numbered about 150 souls. More ground was bought, and the first church being too small to accommodate the growing parish, a larger church, also frame, was erected in 1900, at a cost of \$7,000. The seating capacity of the church is 480. In 1904, the spire of the church was

struck by lightning, inflicting a damage amounting to \$840. The tower was rebuilt, and at the same time the interior of the church was decorated.

The school is a two-story frame building, with a nine foot brick basement. It has four school-rooms, is heated by a hot air furnace and was built in 1901, costing \$3,850. For one term the school was taught by lay teachers, in the old church building; but, since November 1901, the Sisters of Providence of St. Mary-of-the-Woods have had charge. The usual grades are taught by four Sisters. The attendance at school is 237. The house, in which the Sisters reside, was built for them in 1900, at a cost of \$1,900. The priest's house was built in 1898; and necessitated an outlay of \$2,200. In 1906 the priest's house and contents were wholly destroyed by fire. A new and better house was erected at a cost of about \$7,000, in 1907. In 1903, a public school building was bought and moved on the church lot; it was then fitted up for a hall and school-rooms, at a cost of \$4,000.

In 1904, ten acres of land were bought in South Hammond for a cemetery, and a house was built on it for the sexton. The land cost \$3,500, and the house \$1,200. In 1903, the pastor bought twelve lots, in Indiana Harbor, for the establishment of another Hungarian Parish; the lots cost \$2,250. The church property has a debt of \$13,400.

St. John the Baptist's Parish has the St. George's First Catholic Slavish Union, established in 1895; a mutual benefit and insurance society, with 200 members. St. John's Society, organized in 1904, with sixty-six members. The St. Benedict's Court of Catholic Order of Foresters, established in 1902, with sixty-three members. A Ladies Auxiliary of the First Catholic Slavish Union established in 1900, with eighty-seven members. The Rosary Society, for married women, has sixty members, and the Children of Mary number twenty-six. Three girls of the parish have become Sisters. Father Rajcany is still the pastor of St. John Baptist's Church. The Holy Trinity Church (Hungarian) in East Chicago is a mission attended by Father Rajcany.

## CHAPTER XIV.

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### THE CHURCHES—CONTINUED 1898-1907

FORT WAYNE, THE MOST PRECIOUS BLOOD—HAMMOND, ALL SAINTS'—SOUTH BEND, ST. STANISLAUS'—FAIRMOUNT—SOUTH BEND, ST. CASIMIR'S—SOUTH BEND, ST. STEPHEN'S—HAMMOND, ST. ADALBERT'S—INDIANA HARBOR, ST. PATRICK'S—MISHAWAKA, ST. BAVO'S—INDIANA HARBOR, ST. JOHN CANTIUS'.

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### FORT WAYNE.

#### CHURCH OF THE MOST PRECIOUS BLOOD. 1895.

On February 12, 1895, Bishop Rademacher assigned the territory north of the St. Mary's river and to the New York, Chicago and St. Louis railway, and west of the Lake Shore and Michigan Southern railway, in and near the city of Fort Wayne, to the pastoral care of the Society of the Most Precious Blood. October 12, 1897, marks the beginning of the new congregation, when the Rev. Frank Nigsch, C. PP. S., entered upon the pastoral duties, within the territory mentioned. On the north-west corner of Fourth and Barthold streets, nine lots were bought for \$2,500; and the additional purchase of the feeder, of the old Wabash and Erie canal, gave the church grounds the entire length on Fourth street between Barthold and Andrew streets, and 250 feet north of Fourth street. About 135 families resided within the parish limits; fifty-five of which had hitherto attended the Cathedral, forty-two St. Mary's and about thirty-eight St. Paul's. A two-story brick building, to serve the purposes of church and school, 50x111 feet, at a cost of \$9,945, was erected in 1898. The street, sewer and other improvements, and the furnishings of the second floor, for church purposes, including an organ, necessitated an additional outlay of \$6,783.98. The school was opened on September 12, 1898, in charge of the Sisters of the Most Precious Blood, with an attendance of 160 children. The eight grades

of a common school education are being taught. The School Society of the Precious Blood, organized in the same year, has the support of the school for its principal purpose. The same year the Fathers of the Most Precious Blood erected a Missionary House, which serves also as a pastoral residence, fronting on Barthold street.

An assembly hall, 30x80 feet, being a one-story brick structure, furnished with a stage and necessary fixtures, was erected in 1902, at a cost of about \$3,200. The present indebtedness on the church property is \$1,832.65.

In 1898 the School Society, the Rosary Society, the Young Ladies' Sodality and the Society of the Holy Infancy, were established; and in 1899 the Young Men's Sodality and the Sodality of the Children of Mary, with a total membership of 517.

One of the boys of the congregation has entered a religious community, and is now studying for the priesthood; and one of the girls has become a Sister.

The Rev. Frank Nigsch, C. PP. S., was the pastor of the congregation until January 19, 1903, when he was transferred to Ottawa, Ohio. The Rev. Chrysostom Hummer, C. PP. S., has been the pastor since January, 1903. He reduced the debt to its present figure. The parish has 170 families, with total of 823 souls. The school, taught by four Sisters of the Most Precious Blood, has an attendance of 172 pupils. Besides the societies mentioned, there are the C. B. L., the C. K. of A., and the Ladies Catholic Benevolent Association, with an aggregate membership of eighty-two.

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#### HAMMOND.

##### ALL SAINTS' CHURCH.

1896.

The church grounds have a frontage of 300 feet, and a depth of 164 feet; 250 feet of which was secured by Rev. John Cook, in April 1896, and fifty feet by Rev. E. F. Barrett, on March 8, 1904, at a total cost of \$7,500. Father Cook, at that time, resided in a two-story frame house, located at 265 Fayette street. The church, a very plain frame building, was erected in 1896, by Father Cook. It had no features of architecture

nor decorations to recommend it, and cost about \$1,000. This building was enlarged in 1897 for \$3,000, and again in 1902, at an expense of \$3,600, by Father Barrett. It answers the purposes of both church and school; the church portion having a seating capacity for 400, and the school portion, 33x122 feet, will accommodate 268 children.

The school was opened in 1897, and has from the beginning been in charge of the Sisters of Providence, of St. Mary-of-the-Woods, the usual grades being taught by six Sisters. The attendance at school is 229. The Sisters live in a house, especially erected for them, in 1899, at an expense of \$2,200.

The priest's house is an elegant brick building, with every modern improvement, erected in 1897, at an outlay of \$4,875. Improvements were made on it, in 1901, costing \$480. The church property has a debt of \$3,000. The number of souls in the parish is 600, consisting of 146 families. Two girls have become Sisters.

All Saints' Parish has the Knights of Columbus, Unity Council No. 726, organized on January 18, 1903, with a membership of 105. The Catholic Order of Foresters, Luers Court No. 111, with fifty-one members. The Ladies' Catholic Benevolent Association, All Saints' Branch No. 989, organized on June 8, 1905, with forty members. All these are insurance societies. Besides these there are: The Rosary Society, for married women, with eighty-one members; the Young Men's Sodality, with forty-two members; the Young Ladies' Sodality, with fifty-seven members; the Children of Mary, with fifty-eight members; the St. Aloysius' Sodality for boys, with thirty-three members.

The first pastor of All Saints' Church was Rev. John Cook, from April 1896 till February 27, 1897, on which date he was succeeded by Rev. Edward F. Barrett, the present pastor.

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### SOUTH BEND.

ST. STANISLAUS' CHURCH.

1898.

The Polish Catholics, residing in the north-western section of South Bend, constitute the St. Stanislaus' Congregation.

It was called Linden Place and Golden Hills. At the time of its organization, the number of families was about sixty. The church was erected in 1898. It is in the Gothic style of architecture, has a seating capacity of 425, and cost \$23,000. St. Stanislaus, B. and M., is the patron Saint of the parish. Not the entire church according to the original plan was erected but only two-thirds of it, the other third, being the sanctuary is still wanting. At first the accommodations were ample, but at the present time it is much too small, three masses being necessary to give all the opportunity of hearing mass. The Rev. V. Czyzewski, C. S. C., pastor of St. Hedwig's Church, assisted by an able committee of lay-men and a willing people, organized St. Stanislaus' Congregation, bought the site for \$5,000, and built the church.

For fully three years and a half the pastors of St. Stanislaus' Church resided at St. Hedwig's. The Rev. H. Jarzynski, C. S. C., was the first temporary pastor. He resided with Father Czyzewski for six months. The present pastor, Rev. Roman A. Marciniak, C. S. C., who was appointed in 1900, resided at St. Hedwig's for three years. The basement of the church served as dining-room, and at times as bed-room for the pastor. In 1903, a commodious pastoral residence was built on the north side of the church.

Although the accommodations in the basement of the church were not what they should be, yet a parochial school was conducted there, until 1905. It was in this year that the present roomy school-house was erected. At present St. Stanislaus' Church has 282 families, numbering 1543 souls. The school is conducted by Sisters of the Holy Cross, with an attendance of 277 children. The societies are: St. Joseph's, St. Stanislaus' and the Holy Rosary, for married men, with 341 members; the Apostleship of Prayer, for married women, 154 members; St. Stanislaus', for single men, twenty-eight members; Holy Rosary, for single women, forty members; Children of Mary and Holy Angels', for children, seventy-two members; and St. Cecilia's Choir, with twenty members. The debt on the church property is \$23,900.



## FAIRMOUNT.

## ST. CECILIA'S CHURCH.

1899.

It was about 1860, that priests began to visit Fairmount, as a station. The first of these priests was Rev. John Ryan, who attended from Lagro, four times a year. After him came Rev. Bernard Kroeger, from Peru; Rev. John Kelly, Kokomo; Rev. B. T. Borg, Peru; Rev. C. Mougin, Rev. A. J. Strueder, Rev. F. C. Wiechmann, Rev. John Grogan; the latter four from Marion. When visiting Fairmount, they would celebrate Mass at the homes of various families. The number of souls in the vicinity of Fairmount, at that time, was about 100, mostly Irish. Rev. Frederick Wiechmann visited Fairmount, as a station, from Gas City, from April 1894 till August 1898. During the pastorate of Rev. Joachim Baker, who attended Fairmount from Alexandria, from August 1898 till September 1900, the first church was built, being ready for occupancy on September 15, 1899. The building was erected at a cost of about \$3,000. At this time, the number of souls was about 350. The two lots that compose the church grounds, 75x150 feet each, were purchased by Father Baker, for \$300. St. Cecilia's Church is a frame structure, with Gothic features, and is neatly furnished, having stained glass windows. The seating capacity of the church is about 350.

The priest's house was built in 1902 by Rev. Henry C. Kappel, who was the pastor from July 14, 1901 to June 30, 1905. It is a frame building containing seven rooms, and cost probably \$1,400. Owing to the general depreciation of value on real estate in Fairmount, the church property, at present, would command no more than \$3,000. St. Cecilia's Church has three societies: The Rosary Society, for the Married People; the St. Aloysius' Society, for Young Men and Boys, and the Children of Mary for the Young Women and Girls of the parish. The number of souls, at the present time, is ninety-four, constituting twenty families. Fairmount, since it became a mission, has had these pastors: Rev. Joachim Baker, from August 1898 to September 1900, from Alexandria Rev. L. R. Paquet, from September 2, 1900 till January 1, 1901, residing at Fairmount; Father Baker, again, from January

1, 1901 till July 14, 1901, from Alexandria; Rev. Henry C. Kappel, from July 14, 1901 to June 30, 1905, residing at Fairmount; Father Baker, a third time, from June 30, 1905 till December 7, 1905; Rev. Thomas Travers, residing at Fairmount, since December 7, 1905.

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### SOUTH BEND.

#### ST. CASIMIR'S CHURCH.

1899.

In the year 1896, Father Czyzewski, anticipating the needs of Polish Catholics in the south-western part of South Bend, bought the four lots of ground on West Dunham and Webster streets. On September 11, 1898, Rev. Anthony Zubowicz, C. S. C., at the time assistant to Father Czyzewski and the director of St. Hedwig's School, was appointed the pastor of the new St. Casimir's Congregation. He began at once the erection of a building, which was to serve the purposes both of church and school. It is a two-story brick building, 65x125 feet, the first story containing six school-rooms and the second story having seating capacity of 749, costing \$25,000. Whilst this building was being erected Father Zubowicz resided at St. Hedwig's. On March 4, 1899, the new structure was dedicated by the Very Rev. John Guendling, Administrator of the diocese of Fort Wayne.

On April 11, 1899, Father Zubowicz resigned and was succeeded by Rev. Eligius Raczynski, C. S. C. During his pastorate many improvements were made: a beautiful organ was secured for \$1,300, together with some statuary, and especially the new parochial residence of brick, 35x44 feet, which cost over \$3,000. Quite suddenly, Father Raczynski in the prime of life expired, on June 11, 1902. Two days later, Father Zubowicz again took charge of St. Casimir's Church. Up to this time the school had been taught by lay men and women, but now it was placed in charge of the Sisters of Nazareth, who, six in number, live in a rented house one block from the church, and teach 543 children. Five boys of the parish have entered the seminary, and eighteen girls the convent. The census of St. Casimir's Congregation shows a record of 480 families, with a total of 2595 souls.

The societies of the parish are: St. Casimir's, for men, since 1898, with 250 members; the Sacred Heart of Jesus Confraternity, since 1899, with 112 members; St. Stanislaus Kostka's Society, with 200 members; St. Valentine's Society, since 1902, with twenty-five members; St. Hedwig's Society, with eighty members; St. Cecilia's Society, since 1901, with thirty members; St. Casimir's Literary Society, since 1899, with forty-three members; the Boys' Altar Society, since 1903, with 75 members; the Ladies' Rosary Sodality with 295 members; the Young Ladies' Sodality, since 1901, with seventy-two members; the Children of Mary, since 1903, with forty-seven members.

Rev. Casimir Olszewski was assistant at St. Casimir's Church.

St. Casimir's Church has money in the treasury.

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## SOUTH BEND.

### ST. STEPHEN'S (MAGYAR) CHURCH.

1900.

Until their parish was organized, the Hungarians of South Bend attended St. Patrick's Church, and also St. Mary's Church, because many of them spoke German. During this time, Rev. Charles Boehm, of Cleveland, and Rev. Robert Paulovits, of Toledo, Ohio, paid their country-men in South Bend repeated visits, and ministered to them.

Rev. Michael J. Biro, C. S. C., shortly after his ordination in February, 1900, was appointed pastor of the Hungarian Catholics, and within a short time organized the St. Stephen's Congregation. A Methodist chapel, known as the Milburn Memorial Chapel, was for sale, and Father Biro negotiated its purchase, on July 3, 1900. The architectural style of this church is the Cross-Gothic-Romanesque, of the fifth century. The building was in good condition but had to be altered considerably to serve the purpose of a Catholic church. Three altars were secured, with statues of the Blessed Virgin, St. Joseph and St. Anthony. A choir loft was built and the stations of the Cross were erected. The entire church property was inclosed with an ornamental iron fence. All this was

done at a cost of \$1,450. The original cost paid for the property was \$14,800.

Father Biro erected the parochial school in 1900. The building is 45x45 feet, has four class-rooms, each of which can accommodate fifty children. Three thousand dollars was spent on this building. The school is in charge of three secular teachers, one male and two females, who teach six grades. The attendance at the present time is 171. The priest's house was part of the first purchase, but Father Biro has spent on it \$500 in repairs and improvements. The debt on the church property is \$7,900.

When Father Biro took charge in 1900 he found about sixty Hungarian families. At the present time there are 321 families, numbering 2166 souls. The seating capacity of the church is only 350, and the necessity of building a more commodious church is evident. St. Stephen's Congregation has the following societies: The Knights of St. Stephen, twenty members; the Holy Rosary, sixty members; the Children of Mary, fifty-six members. The Aid Societies are: St. Stephen's forty-five; St. Joseph's, 325; St. Peter's, 108; Holy Trinity, eighty; St. Anthony's, 125; Blessed Virgin Mary's, eighty-seven; St. Elizabeth's, ninety; Catholic Young Men, fifty-six; Count Szechemyi's, 240 members.

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## HAMMOND.

### ST. ADALBERT'S CHURCH.

1902.

Prior to the organization of St. Adalbert's Congregation at Hammond, the Polish Catholics, now part of its membership, attended St. Casimir's Church at Hammond. The parish, organized in 1901, consisted at that time of about seventy families. The church grounds are composed of seven lots, which were acquired for \$2,000. The present church, a frame structure of 40x80 feet, costing \$3,000, was erected under the supervision of Rev. P. A. Kahellek, who had charge of the new parish till June 1902. The church was built in the spring of 1902, and was dedicated in September of the same year. Rev. Peter A. Budnik had charge from June 1, 1902, till June

8, 1907, when Rev. F. Seroczynski succeeded him. The altar, the pews and the confessional, provided by Father Budnik, necessitated an outlay of about \$500.

A room 20x40 feet was partitioned off in the rear of the altar, and served as a school-room till 1906; up to which time the school was taught by lay-teachers. The present school building is a two-story brick structure with stone trimmings and basement. It was erected in 1906 by Father Budnik, at a cost of \$7,051. A room in the basement is used for society meetings. At the present time two Sisters of St. Francis have charge of the school, with an attendance of 109 pupils.

The priest's house, a one-story frame structure, was built by Father Budnik in 1902. Including furniture it cost \$1,400. The debt on the church property is \$6,000. St. Adalbert's Congregation has these societies: St. Adalbert's Society, for married men, twenty-five members; the Holy Rosary Society, for married women, forty-five members; St. Stanislaus Kostka's Society, for single men, fifteen members; the Holy Rosary Society, for single women, fifteen members; the Children of Mary, 109 members; St. Hedwig's Society, for married women, twenty members; St. Casimir's Society, eighteen members.

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## INDIANA HARBOR.

### ST. PATRICK'S CHURCH.

1903.

Indiana Harbor had existed but one year when, on May 24, 1902, Rev. Thomas Mungovan was appointed the pastor of what was at the time a congregation of eight Catholic families, six Irish and two German. The church grounds are composed of twelve lots, with a frontage of 420 feet, and were purchased on September 5, 1902. The East Chicago Land Company donated four of these lots, and Father Mungovan paid \$1,352 for the other eight. Until the erection of a building, Father Mungovan made his home with Rev. Charles Thiele, at Whiting. The building which was erected, in 1903, is a combination of church, school and residence, 65x33 feet. It is a two-story frame building. Two school-rooms are on the ground floor, and also the priest's residence, composed of library, dining-

room, kitchen and two bed rooms. The church is on the second floor. Construction of the building is such, that the whole of it can ultimately be used for a school. This combination building was blessed and Mass celebrated in it for the first time, on January 25, 1903. At this time the number of families had increased to nineteen. The church has been furnished with every necessary article of furniture, vestments, sacred vessels and so forth. The cost of the building and its furnishing was \$5,100. The seating capacity of the church is 200. The church property has a debt of \$5,000. The total number of souls at present is 268, consisting of 69 families.

St. Patrick's Church has two societies: The Sodality of the Children of Mary, which was established on June 11, 1903, and is composed of boys and girls, who have received their first Communion. The Rosary Society, which was organized on October 30, 1905, is composed of married and single women, having a membership of thirty-one.

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## MISHAWAKA.

### ST. BAVO'S CHURCH.

1903.

Rev. Louis de Seille was the first Belgian emigrant to America, who came to St. Joseph county to labor and die here, as we have recorded elsewhere. After him came other of his countrymen, settling in South Bend and Mishawaka. Rev. August B. Oechtering, pastor of St. Joseph's Church, Mishawaka, did all he could to welcome these brethern in the faith, and secured for them the services of priests of their own nationality, from time to time. Owing to the efforts made by Father Oechtering, the Bishop of Ghent sent a newly ordained Belgian priest, to take charge of the Belgian Catholics in Mishawaka. It was Rev. Charles L. Stuer, who arrived on September 29, 1902, and took up his residence with Father Oechtering, as assistant. The death of Father Oechtering, at the close of 1902, discouraged the young Belgian priest and he concluded to seek another field of labor. Before going, however, he would give the Belgians a mission, to dispose them for their Easter Communion. The attendance during this mission

revealed the fact, that the Belgian population of Mishawaka was much larger, than had been suspected. In response to the visit of a committee, Bishop Alerding visited Mishawaka, in March 1903, when it was determined to organize a Belgian parish. In less than three days, over \$4,000 were subscribed, and in addition, Ivo Talleu donated six lots, and Leo Bultinck donated the present priest's house. On May 3, 1903 Bishop Alerding blessed a frame structure, 85x35 feet, to be used temporarily as a place of worship.

The corner-stone for St. Bavo's Church was laid, on May 8, 1904, by Bishop Meerschaert, Vicar-apostolic of Indian Territory, a Belgian by birth. It was on the first day of January, 1905, that the church was solemnly dedicated to the service of Almighty God, by Bishop Alerding. The parish has 201 families, numbering 975 souls. The amount of debt is \$18,500. St. Bavo's has the Sodality of the Children of Mary, with twenty-seven members; the Rosary Confraternity, for Married Women, with fifty-four members; St. Bavo's Society, for Men, with seventy-seven members.

In 1906, the building used temporarily for worship, together with an addition built to it, was converted into a school of four-rooms. Adjacent to this school building a commodious frame residence was erected for the Sisters. The Dominican Sisters have charge of the schools. Three of these Sisters are, at present, teaching 120 children.

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## INDIANA HARBOR.

### ST. JOHN CANTIUS' CHURCH.

1906.

Until the present St. John Cantius' Church was built, the Polish Catholics composing it, attended St. Adalbert's Church at Hammond. The church was erected under the supervision of Rev. Peter A. Budnik, and was completed in February, 1906. The building has two-stories with basement, 44x65 feet, and is constructed of artificial stone. The first floor is arranged for school and pastoral residence, while the second floor serves for church purposes. The cost of the building, inclusive of furniture, was \$7,500. The church grounds consist

of nine lots; seven of which were bought by Father Budnik at a cost of \$900, and the two other lots at a cost of \$1,050 by Rev. Anthony Stachowiak in 1907. A belfry was added to the building by Father Stachowiak at a cost of \$150. Plans for a new pastoral residence are now being prepared, and the building is to be ready for occupancy by September, 1907.

Heretofore the school has been in charge of one lay-teacher, with an attendance of eighty-six children; but in September of 1907 two Sisters of St. Francis took charge, with an increased attendance of 150 pupils. The number of families of St. John Cantius' Congregation is 140, numbering 900 souls. The debt on the church property amounts to \$7,000. The parish has the Sacred Heart Society, for married men, with thirty-five members; the Rosary Society, for married women, thirty members; the St. John Cantius' Society, for men, thirty-one members.



## CHAPTER XV.

### THE CHURCHES, CONTINUED,

#### MISSIONS AND STATIONS.

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LEO—LUCERNE—SAN PIERRE—LIGONIER—SCHIMMELS—CICERO  
—MONTPELIER—PIERCETON—CLARK'S HILL—COLFAX—  
FRANCISVILLE—ROANOKE—MEDARYVILLE—ROCHESTER—  
LADOGA—ALBION—BLUFFTON—BREMEN—WARSAW—MIL-  
LERSBURG—SUMMIT—ST. MARY'S OF THE PRESENTATION—  
KOUTS—WHEATFIELD—HAMLET—ROLLING PRAIRIE—ROME  
CITY—ALBANY—GENEVA—CULVER—VEEDERSBURG—RED  
KEY—MOROCCO—KNIMAN—OTTERBEIN—WOODVILLE—  
EAST CHICAGO, HOLY TRINITY—BUNKER HILL—ROYAL  
CENTER—WINCHESTER—KNOX—MATTHEWS.

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#### LEO.

##### ST. LEO'S CHURCH.

1856.

The following is the long list of priests who have attended to the spiritual wants of Catholics at and near Leo: 1. Rev. G. Miettinger, from January 26, 1862 till 1865. 2. Rev. J. C. Carrier, C. S. C., from January 13, 1865 till June 21, 1866. 3. Rev. Frederick Julian Holz, from June 1866 till July 25, 1868. 4. Rev. Matthias Zumbelte, from July 25, 1868 till August 1872. 5. Rev. August Young, from August 22, 1872 till November 1874. 6. Rev. Peter Franzen, from February 1875 till November 1876. 7. Rev. C. Wardy, from April 1877 till May 1878. 8. Rev. John J. Shea, C. S. C., Rev. B. Roche, C. S. C., from July 1878 till March 1879. 9. Rev. James Gleeson, C. S. C., from March 1879 till July of the same year. 10. Rev. Peter Fallize, C. S. C., from July 1879 till

January 1880. 11. Rev. W. Demers, C. S. C., from April till July 1880. 12. Rev. Thomas Vagnier, C. S. C., from August 1880 till June 1888. 13. Rev. P. J. Franciscus, C. S. C., from August 1888 till February 1889. 14. Rev. John Lauth, C. S. C., from March 1889 till September 1890. 15. Rev. M. J. Byrne, from February till July 1889. 16. Rev. M. Robinson, C. S. C., from July 1889 till September 1892. 17. Rev. L. J. Miller, C. S. C., from October 1892 till January 1893. 18. Rev. J. M. Toohey, C. S. C., from May 1893 till August 1895. 19. Rev. Jacob Lauth, C. S. C., from August 1895 till December of the same year. 20. Rev. A. E. St. Amaud, C. S. C., from December 1895 till July 1898. 21. Rev. A. E. Lafontaine, from July 1898 till August 1901. 22. Rev. M. P. Louen, from August 1901 till January 1, 1907. 23. Rev. Ambrose Dowd, C. PP. S., since January 1, 1907.

St. Leo's Church was built in 1856, while the place was being attended by Revs. Julian Benoit and E. M. Faller. Father Zumbuelte built the pastoral residence in 1870. The cemetery grounds were donated by Peter Sullivan, in 1863. The pastor of St. Vincent's has charge of the mission Leo.

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## LUCERNE.

### ST. ELIZABETH'S CHURCH.

1858.

The first church was built by Rev. George A. Hamilton, in 1858, at a distance of about two miles from Lucerne. It was dedicated by Bishop Luers, in 1863. Here divine services were held until November 12, 1905, when Rev. Edward J. Houlihan, the present pastor, bought the church of the Evangelical Association, in the town of Lucerne. This change was made at a cost of about \$2,500. St. Elizabeth's parish has also a cemetery of its own. The only priests who had their residence in Lucerne were Rev. Charles J. Mougin, from April 13, 1868 till 1870, and Rev. James O'Brien from 1870 till the fall of 1871. From that date to the present time, the priests attending Lucerne have resided at Fulton, or Grass Creek, or Kewanna, which three names mean one and the same place.

Reference is made to the list of pastors, as given under the head of Fulton county, St. Ann's Church.

St. Elizabeth's mission has twenty-two families, numbering 114 souls. There is no debt on the church property.

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### SAN PIERRE.

#### ALL SAINTS' CHURCH.

1858.

The building of the Monon railroad may be considered the beginning of San Pierre, when five Catholic families settled here. One of the pioneer priests, who visited San Pierre, was Rev. John McMahon, the year 1856, when Mass was celebrated in the house of Michael Griffin. But prior to Father McMahon's visit, Rev. Burns had been here. A building, used as a barrel factory, was bought in 1858, for \$50, and was made to answer the purposes of a church. It stood where the present church stands. From 1860 till 1879, Rev. Joseph Stephan made San Pierre his headquarters. From the year 1880 until the fall of 1884 San Pierre was attended by the Franciscan Fathers, from Reynolds, Indiana. The names of Fathers John, Athanasius and Ignatius are still current with the people. Priests of the Most Precious Blood Community, from the fall of 1884 until July 1885, when Rev. Dominic Shunk, C. PP. S., began to reside at San Pierre, attended San Pierre. The first church, already mentioned, was 18x12 feet, but in 1877 an addition of 10 feet was made; but, in 1885 Father Shunk planned a new church, which was built and ready for services in 1886. The pastor, having completed the church, used the old church building for his residence, during a period of eight years. In the fall of 1895 Wanatah became Father Shunk's place of residence. From here he attended San Pierre, until the fall of 1895, after which date the Rev. John Kubacki, of North Judson, took charge. After this time the pastors of North Judson have attended San Pierre, in the order named: Rev. John Kubacki, Rev. Peter Kahellek, Rev. Joseph Bolka, Rev. Felix Seroczynski, and Rev. Charles F. Keyser.

Mass is celebrated on alternate Sundays. San Pierre has twenty-eight Catholic families, numbering 140 souls. There is no debt on the church property.

## LIGONIER.

## ST. PATRICK'S CHURCH.

1860.

The Rev. Henry Vincent Schaefer, pastor at Avilla, visited Ligonier, and it is a matter of record, that he celebrated Mass in the home of Henry Zonker. It was Father Schaefer, who erected the church in 1860. An acre of ground was donated by John Richmond. The dimensions of the building were 30x60 feet. Rev. Dominic Duehmig remodeled the church and added two rooms, for the accommodation of the visiting pastor, in 1877. Ligonier was attended by several priests from different places, at different times, such as Rev. Henry Meissner, Rev. Louis Moench, Rev. Henry Boeckelmann, Rev. Anthony Kroeger, Rev. Alexander Buechler, Rev. Simon M. Yenn, until 1897, when the Rev. George Lauer was appointed resident pastor of Ligonier, by Bishop Rademacher. Father Lauer at once built a pastoral residence, but in 1899 he was succeeded by Rev. John F. Noll. Father Noll, considering Kendallville more desirable and more serviceable for the residence of the priest, with the consent of the Administrator of the diocese, began to reside at Kendallville, and to visit Ligonier as a mission. Father Noll had the interior of the church neatly decorated. He was succeeded on June 8, 1902, by Rev. John C. Keller, who has charge at the present time. Father Keller has made several necessary repairs and improvements. The church property is out of debt. The number of souls is eighty, constituting twenty-one families.

## SCHIMMELS, LAPORTE COUNTY.

## ST. MARTIN'S CHURCH.

1860.

Schimmels, formerly known as Schimmelsville, is situated about two miles north of Lacrosse. In the year 1856, Mass was said for the first time in the house of Joseph Preis, Sr., by an old German priest, Rev. Andrew Tusch. The congregation was organized in 1859, by Rev. Martin Sherer, pastor at Laporte. The present church was built by him, in 1860. The church grounds consist of four acres, donated by Daniel Callahan, now

of Toledo, Ohio. Patrick and Richard Huncheon donated a few acres for cemetery purposes. The priests, who supplied the spiritual wants of St. Martin's congregation, follow in their chronological order: 1. Rev. Andrew Tusch. 2. Rev. Martin Sherer, pastor at Laporte. 3. Rev. Gabriel Volkert, assistant at Laporte. 4. Rev. Julius Becks, pastor at Michigan City. 5. Rev. J. Stephan, pastor at San Pierre. 6. Rev. Peter Franzen, the first resident pastor, from October 1878 to April 1881. 7. Rev. Philibert Altstaetter, O. F. M., residing at Lafayette, from May 1881 to August 25, 1881. 8. Rev. Markus Kreke, O. F. M., residing at Lafayette, from August 28, to December 1881. 9. Rev. John Frericks, C. PP. S., residing at Indian Creek, now Pulaski, from December 1881 to April 1885. 10. Rev. Christian Nigsh, C. PP. S., residing at Winamac, from April to July 1885. 11. Rev. Dominic Shunk, C. PP. S., residing at San Pierre, from July 1885 to 1888 and at Wanatah, from 1888 to February 1897. From this date St. Martin's Church was attended by pastors residing at Wanatah. 12. Rev. Edward Jakob, C. PP. S., until September 1897. 13. Rev. Raymond Vernimont, C. PP. S., till September 8, 1898. 14. Rev. Adam M. Buchheit till November 21, 1906. 15. Rev. John Rech till June 8, 1907. 16. Rev. John Oberholz, since June 8, 1907.

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#### CICERO.

##### SACRED HEART CHURCH.

1863.

In 1836, some German Catholic families located in Hamilton county, about three and a half miles northeast of Cicero, and it was called Buscher's settlement. The Rev. Vincent Bacquelin residing at Shelbyville, was the first priest to visit here. It is said of him that he met his death, by being thrown by his horse against a tree. After him came priests from Indianapolis, such as Revs. Patrick McDermott, J. H. O'Brien, Daniel Maloney, Peter Leonard Brandt, Simon Siegrist, August Bessonies and John Gueguen. When in 1857, the diocese of Fort Wayne was established the priests of Indianapolis ceased to visit here.

The priests who attended Cicero, from 1857 until the

present time, are the following: Rev. Michael J. Clark, Anderson, 1857; Rev. B. Kroeger, Logansport, assistant at St. Vincent de Paul's, 1863; Rev. Lawrence Lamoor, Peru, assistant, 1865; Rev. B. T. Borg, 1868; Rev. F. Lordemann, Kokomo, 1873; Rev. F. G. Lentz, 1876; Rev. John Blum, 1892 till 1895; Franciscan Fathers, Lafayette, from 1896 till 1898; Rev. B. Biegel, Elwood, from March till September 10, 1898; Rev. P. J. O'Reilly from September 10, 1898 till June 1899; Rev. F. J. Jansen, from June 24, 1899 till October 30, 1906; Rev. William B. Hordeman, since October 30, 1906.

In 1863, a church was built in Buscher's Settlement and was dedicated by Bishop Luers, in 1864. At the same time, a church was built in Mullen's Settlement, six miles northwest from Cicero. The Washington Glass Company, coming to Cicero in 1894, brought with it a number of Catholic settlers, who were anxious to have church accommodations. At their request, Bishop Rademacher instructed Father Biegel of Elwood to do for them what he could. On March 31, 1898, Father Biegel celebrated Mass at Cicero, and through his efforts six lots were bought, in August of that year. Father O'Reilly on leaving Frankfort had collected \$600 for the new church. The corner-stone for the new church was laid on September 30, 1900, by Rev. Charles B. Guendling, of Lafayette, and Rev. B. Biegel preached the sermon. The church was dedicated by Bishop Alerding, on September 29, 1901, and a class of twenty-four was confirmed. The church is 43x72 feet, with a nine-foot high basement and a brick veneered superstructure, with stained glass windows, three altars, fine pews and a baptistry. It has projecting towers and a side sacristy; the style of architecture is a modified Gothic. The cost of the building was \$6,000, and on June 29, 1906, the last dollar due on it was paid.

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### MONTPELIER.

#### ST. JOHN EVANGELIST'S CHURCH.

1864.

What has been said about Hartford City, with regard to visiting clergy in the early pioneer days, might be rightfully repeated with regard to Montpelier. The Catholics were few, and the small frame church, which was erected in 1864, was

sufficient to accommodate them. When Bishop Rademacher, in March 1894, sent Rev. Charles Dhe to Hartford City as its first resident pastor, the Bishop gave him charge also of Montpelier, as a mission. By this time, the discovery of natural gas and oil had developed Montpelier into a lively and prosperous town. Father Dhe began at once to collect funds for a new church, and, on June 4, 1896, Bishop Rademacher dedicated it. The church is a brick church after the Gothic style of architecture, and has two spires, one eighty and the other sixty feet high. The seating capacity is 200, and its cost was \$5,500. About the year 1900, Father Dhe erected a commodious priest's house adjacent to the church. When Father Dhe was transferred from Hartford City, the church property at Montpelier was indebted to the amount of \$1,900. Rev. John F. Noll succeeded Father Dhe on July 11, 1906, and has charge of St. John's Church at Montpelier, attending it from Hartford City.

The number of families is forty-one, with a total of 179 souls. St. John's has an Altar Society and a Young Ladies' Sodality.

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### PIERCETON.

#### ST. FRANCIS' CHURCH.

1864.

It was Rev. John Ryan who in its early days visited Pierceton, in Kosciusko county, from Lagro on horseback. In the early sixties the Rev. Francis Lawler, resident at Laporte, looked after the spiritual welfare of the Catholics in and about Pierceton. It was under him that the Church of St. Francis Xavier, a frame structure, was erected in 1864. The resident priest at Columbia City, Rev. Henry Schaefer, next visited Pierceton. Rev. George Steiner, Rev. Francis Siegelack and Rev. George Zurwellen, resident priests at Plymouth, came next in the order given. After these Pierceton was visited by pastors of Columbia City, namely Rev. Joseph Rademacher, Rev. M. Zumbuelte, Rev. B. Theodore Borg and Rev. H. A. Hellhake.

After this, Pierceton became a mission attended from Warsaw, where the Rev. F. C. Wiechmann was pastor, who

attended the mission twice a month. Until 1885, Rev. A. M. Ellering paid visits to Pierceton, when it was made a mission to be attended from Arcola. Since that time the respective pastors of Arcola have successively attended Pierceton: Revs. J. H. Werdein, W. J. Quinlan, W. Conrad Miller, Robert J. Pratt, S. M. Yenn, Peter Schmitt, Henry C. Kappel, and since June 8, 1907 the present pastor at Arcola, Rev. Edward J. Mungovan.

At the present time the mission is attended on the second Sunday and Monday of each month. Pierceton has thirteen Catholic families numbering fifty-eight souls. There is no debt on the church property.

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### CLARK'S HILL.

ST. ROSE OF LIMA'S CHURCH.

1867.

Until the year 1867, Clark's Hill and vicinity was visited by priests from Lafayette. The Catholics were few and were engaged, mostly, in the construction of railroads. Rev. E. B. Kilroy was the first to make regular visits, and celebrate Mass in private houses. Rev. John McMahon and Rev. Edward O'Flaherty, also paid visits here. In 1867, Rev. Joseph A. Winter built the present church, on two lots donated him. This church cost about \$600, and has a seating capacity of sixty. Father Winter had charge until 1870, and Rev. John R. Dinnen attended until 1874, since which time Clark's Hill has been a mission of Lebanon, and is attended once a month, on the third Sunday. The number of souls at present is about forty-two, or ten families. There is no debt on the church.

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### COLFAX.

ST. GEORGE'S CHURCH.

1867.

In the early sixties, Colfax was visited from Lafayette by Rev. E. B. Kilroy, who celebrated Mass in private houses. Rev. John McMahon also came here. Rev. Joseph A. Winter erected the church in 1867. Two lots were donated for the purpose, and the money to build the church was collected



chiefly from railroad employees. The church was a frame building, seating about sixty persons. Father Winter continued to attend until Rev. George A. Hamilton and Rev. John R. Dinnen had charge till 1874, when it became a mission, attached to Lebanon, and since that time has been attended from there, on the third Sunday of every month. The number of souls at the present time is twenty-seven, or seven families. There is no debt on the church property.

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### FRANCISVILLE.

#### ST. FRANCIS' CHURCH.

1867.

The town of Francisville exists since 1847, but it was not until 1860 that a Catholic priest, in the person of Rev. John McMahon, visited here and celebrated Mass, in private residences. For seven years, until 1867, Rev. George Steiner, Rev. Julius Becks and Rev. Burns attended this place. The congregation at this time numbered about twelve families, a mixture of Irish, American and German.

The first and present church, built in 1867, is a frame structure and cost about \$1,500. The seating capacity is 200. The church grounds consist of two lots, acquired in the same year the church was built. The priests who attended Francisville while the church was building were, Rev. Burns and Rev. Anthony King. The church property has no debt. After the completion of the church, Rev. Joseph Stephan was the visiting pastor, for seven years. After this time, Franciscan Fathers had charge of it during ten years: Rev. Dominic Meier, O. F. M., Rev. Stephen Hoffman, O. F. M., Rev. Guido Stallo, O. F. M., Rev. Francis S. Schaefer, O. F. M., Rev. Peter A. Welling, O. F. M., Rev. Augustine Beyer, O. F. M. After these we note the following: Rev. John Berg, from June 1889 to June 8, 1893; Rev. Matthias Zumbuelte, from April 1888 to June 1889; Rev. George Schramm, from June 8, 1893; Rev. John Blum, from December 24, 1895 to November 1, 1896; Rev. John Kubacki, from November 1, 1896 to August 6, 1900; Rev. George Horstmann, from August 6, 1900 to July 4, 1905; Rev. Julius Seimetz, since July 4, 1905.

The number of souls at present is about eighty-one. Two girls of the parish have entered the religious state of life.

Francisville is a mission attended from Reynolds, on the second Sunday of the month.

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ROANOKE.

ST. JOSEPH'S CHURCH.

1867.

A settlement, called the German Settlement, existed four to five miles north of Roanoke, in 1840. Mass was offered in private houses, at that early date, by priests from Fort Wayne and Huntington, such as Revs. E. M. Faller, A. Schippert, Frederick Fuchs, Jacob Mayer, Henry V. Schaefer. A little later a small frame church was built, where Mass was celebrated at irregular intervals, by Rev. Theodore Van der Poel, coming from Arcola. It is a matter of record, that he celebrated midnight Mass of Christmas in Nix Settlement, the second Mass at 5 o'clock in Roanoke, and the third Mass at 10 o'clock at Arcola. His mode of travel was on horseback.

A church built by Protestants, 60x28 feet, on the most elevated spot of Roanoke, was for sale and the Catholics bought it, in 1867. At that time the parish had from fifteen to twenty families. Rev. William Woeste was the first resident pastor of Roanoke, with Nix Settlement as a mission, from 1870 to November 19, 1880, he resided in a private house at Roanoke, and visited Nix Settlement twice a month. During his time, in 1873, four acres of ground, one quarter of a mile north of Roanoke, were bought for cemetery purposes. Rev. Cosmas Seeberger, C. PP. S., came next and remained for eight months. His successor in October 1881, Rev. W. Conrad Miller, took up his residence in Roanoke, in the basement of the church for eight or nine months, but in 1882 took possession of the new priest's house in Nix Settlement; after which Roanoke became a mission of Nix Settlement, and remains such at the present time. His successors, attending Roanoke from Nix Settlement, were: Rev. F. J. Lambert, from 1883 till 1884; Rev. Philip Guethoff, from 1884 to 1889; Rev. Edward J. Bocard, from 1889 till 1895; Rev. Bruno Soengen, from December 1895 till June 23, 1905; Rev. John Biedermann, since June 30, 1905.

In Father Miller's time the congregation had forty families, but decreased by 1905, to thirteen or fourteen, and at present has about twenty-six families, numbering 112 souls, some of whom live a distance of six or seven miles from the church. One Roanoke boy has entered the Congregation of the Most Precious Blood. There is no debt on the church property.

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### MEDARYVILLE.

#### ST. HENRY'S CHURCH.

1869.

Medaryville was named after the owner, at the time, of nearly all the land in this neighborhood, and it owes its present habitable condition to persistent drainage. The Catholic priests, who first visited this place were: Rev. John McMahon, resided in Lafayette; Rev. Anthony King, resided in Winamac; Rev. Joseph Stephan, resided in San Pierre.

In 1869, when the first church was built, Father Stephan had charge. This church was a frame building, 24x43 feet, costing about \$1,200. The number of souls at this time was about 100. The lot, on which the church stands, is located in the business portion of the town, and was donated by Mr. Ketchmark, a Catholic. There is no debt on the church property. The number of souls at the present time is about seventy-four.

The priests who have served Medaryville after 1867, were Rev. George Steiner, Rev. Julius Becks and Rev. Burns. After this, for ten years, the following Franciscan Fathers had charge: Rev. Dominic Meier, O. F. M., Rev. Stephen Hoffmann, O. F. M., Rev. Guido Stallo, O. F. M., Rev. Francis S. Schaefer, O. F. M., Rev. Peter A. Welling, O. F. M., Rev. Augustine Beyer, O. F. M. Then came secular priests, as follows: Rev. Matthias Zumbulte, from April 1888 to June 1889; Rev. John Berg, from June 1889 to June 8, 1893; Rev. George Schramm, from June 8, 1893; Rev. John Blum, from December 24, 1895 to November 1, 1896; Rev. John Kubacki, from November 1, 1896 to August 6, 1900; Rev. George Horstmann, from August 6, 1900 to July 4, 1905; Rev. Julius Seimetz, since July 4, 1905.

Medaryville is a mission attended from Reynolds, on the fourth Sunday of the month.

## ROCHESTER.

## ST. JOSEPH'S CHURCH.

1869.

Rev. Charles Joseph Mougín is the first priest, known to have celebrated Mass in Rochester. It was in the house of Louis Bogner the Holy Mysteries were celebrated. Rev. Bernard Kroeger, residing at Peru, visited and celebrated Mass here, for several years. In 1868 Father Kroeger, in the company of Bishop Luers, selected and bought the present church lots. The deed is dated October 19, 1868. The present little church was erected in 1869. After Father Kroeger, the following priests, in the order given, and residing in different places, attended St. Joseph's Church, at Rochester: Rev. Frederick C. Wiechmann, Rev. George Zurwellen, Rev. Louis A. Moench, Rev. Timothy O'Sullivan, Rev. John Dempsey, Rev. John Kelly, Rev. Charles Thiele, Rev. Gregory A. Zern and, at present, Rev. F. Joseph Bilstein. Monterey was the residence of the latter three. Services are held here once a month, on a week day. The congregation has six families, or twenty-five souls. There is no debt on the church property.

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## LADOGA.

## ST. PATRICK'S CHURCH.

1872.

The Catholics of Ladoga, on December 12, 1872, purchased the Lutheran brick church of that place, and on May 4, 1873, it was dedicated as St. Patrick's Church, by Very Rev. P. Bede O'Connor, Vicar General of the diocese of Vincennes, assisted by Rev. E. P. Walters, pastor of Crawfordsville. The price paid for the building was \$600, and \$400 more was expended to remodel it for divine worship. At present the congregation numbers twelve families. The pastors of Crawfordsville, beginning with Rev. Michael J. Clarke and continuing to the present pastor, Rev. W. J. Quinlan, have had charge of Ladoga.

## ALBION.

## SACRED HEART CHURCH.

1875.

The Sacred Heart Church, at Albion, was built by Rev. Dominic Duehmig in 1875, and placed under the special patronage of St. James, the Greater. It was dedicated, the same year on the feast of St. James, by Bishop Dwenger. At that time, the congregation consisted of twelve families. Up to 1881, it was attended from Avilla and up to 1900, from Ege, and since July 13, 1900, the pastor of Auburn has had charge of it. There are nine families left of the once flourishing congregation. The place is visited, at stated intervals, on week days, to give the few remaining Catholics the opportunity of the sacraments. The Rosary Society for married women has four members and the Sodality for single women has three. There is no debt on the church property.

## BLUFFTON.

## ST. JOSEPH'S CHURCH.

1875.

The priests, who had charge at Bluffton, are the following: Rev. H. Theodore Wilken, Arcola, 1872 to 1876; Rev. Ferdinand Koerdt, from August 1876 to May 1896, from Sheldon; Rev. Rudolph J. Denk, Sheldon, from May 1896 till April 1900; Rev. J. H. Bathe, Sheldon, from April 1900 till August 12, 1900; Rev. H. A. Hellhake, Sheldon, since August 12, 1900.

Father Wilken, visiting the station Bluffton up to 1873, celebrated Mass in the house of Timothy Enright. The present St. Joseph's Church was built in 1875, at a cost of \$1,300. Bluffton is attended from Sheldon.

## BREMEN.

## ST. DOMINIC'S CHURCH.

1875.

This church was built by Rev. Dominic Duehmig, pastor at Avilla, in 1875. The three lots of ground were donated by a Mr. Martin. The church cost about \$1,000. It has no

steeple at the present time, the same having been built twice, and as often destroyed in a storm. When the congregation was organized, it numbered about ten families; at present the total number of souls is forty-eight, or ten families. The seating capacity of the church is eighty. Father Duehmig continued to have charge of Bremen until 1894, after which time until September 10, 1899, it was attended from St. Hedwig's Church, at South Bend. From the latter date until July 1901, Rev. Henry C. Kappel attended it from Walkerton. It was visited by Rev. Peter A. Budnik until June 15, 1902, and by Rev. Joseph Abel until the present time, both residing at Walkerton. There is no debt on the church property.

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## WARSAW.

### SACRED HEART CHURCH.

1876.

The priests who visited Warsaw from 1856 till 1874 were: Rev. John Ryan, of Lagro; Rev. Francis Lawler, of Laporte; Rev. George Zurwellen, of Plymouth; Rev. Henry V. Schaefer, of Avilla; Rev. Joseph Rademacher, of Columbia City; Rev. Matthias Zumbuelte, of Columbia City; Rev. Henry A. Hellhake, of Columbia City. The number of souls, at this time, was about fifty. During these years Mass was celebrated generally in the house of William Dinneen, where the priest always found cordial hospitality.

Rev. Frederick Wiechmann, of Wabash, was given charge of Warsaw in the spring of 1874. The necessity of a church was apparent, and he at once bought a piece of ground, 120x136 feet on West Market street, for \$800. The corner-stone for the present church was laid on June 1, 1876, and the edifice was solemnly dedicated, by Bishop Dwenger, on the feast of the Sacred Heart, in 1877. The church is built of brick, 40x96 feet, in the Gothic style of architecture, with a spire 100 feet high. It has a seating capacity for 300 persons. The cost, including furniture, was \$12,000. The number of souls at this time was about 120. In the autumn of 1877, Father Wiechmann transferred his residence from Wabash to Warsaw, where, until September 1884, he lived in a rented house. He was the

first and only resident pastor of Warsaw, attending also to Pierceton and Bourbon as missions. When in September 1884, Father Wiechmann was transferred to Anderson, the debt at Warsaw still amounted to \$3,000.

Rev. A. M. Ellering, who had his residence at Columbia City, was now given charge of Warsaw. The debt was too much for the poor people to pay, and with his Bishop's permission, Father Ellering took up collections in twenty-five churches, and house-to-house collections in twelve parishes, and within two years wiped out the entire debt. The proceeds of a successful fair, in 1899, made some necessary improvements on the church property possible. The number of souls is eighty-seven, consisting of seventeen families. One boy of the mission has become a priest. The League of the Sacred Heart has twenty-seven members. Warsaw is a mission, attended from Columbia City on the fourth Sunday of every month, and occasionally on week days.

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### MILLERSBURG.

#### ST. HENRY'S CHURCH.

1879.

The priests, whose names are on record as having attended to Millersburg, are: Rev. F. Holz, 1865 till 1866; Rev. A. B. Oechtering, 1866 till 1867; Rev. William Storr, 1867; Rev. D. Duehmig, 1867 till 1868; Rev. Henry Meissner, 1868 till 1871; Father Duehmig again, 1871 till 1878; Rev. Henry A. Boeckelmann, 1878 till 1880; Rev. A. J. Kroeger, 1880 till 1888; Rev. S. M. Yenn, 1888 till 1896; Rev. George Lauer, 1896 till 1899; Rev. John F. Noll, 1899 till 1902; Rev. John C. Keller, 1902 till 1903; Rev. J. B. Fitzpatrick, since 1903. Millersburg was a station visited by the above priests until 1879, when Father Boeckelmann, the pastor at Goshen, erected the present St. Henry's Church, a frame structure 26x45 feet. Jacob Rink donated the ground and much of the money expended on the building. At the present time the mission is attended from Goshen once a month. The number of souls is only about forty.

## SUMMIT.

## ST. MICHAEL'S CHURCH.

1880.

The present St. Michael's Church, at Summit, in Smithfield township of Dekalb county, was built in the spring of 1880, by Rev. August Young and was dedicated by Bishop Dwenger, on August 28, 1881. Its dimensions are 30x46 feet, with a seating capacity of 180. Father Young was relieved of the care of this mission by Rev. Peter Franzen, from January 20, 1882 till May 11, 1883, when this young priest died at Waterloo, Indiana. Father Young continued to attend Summit, until July 4, 1884, when Rev. Maximilian Benzinger received charge and continued until October 17, 1897. The land, two acres, on which the church stands and an additional acre for cemetery purposes, were donated by John Matthias Schaudel, but his funeral was the first service held in the church and his burial, the first interment in the cemetery.

In the year 1885, Father Benzinger built the present pastoral residence, at a cost of \$1,400. The next pastor was Rev. Herman Juraschek, from November 12, 1897, till May 18, 1899. The fourth resident pastor was Rev. Peter Schmitt. Since July 13, 1900, Summit has been a mission, attended by the pastor of Auburn, who visits it every Sunday, the weather permitting. Summit has forty-six Catholic families. There is no debt on the church property.

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ADAMS COUNTY.

## ST. MARY'S OF THE PRESENTATION CHURCH.

1883.

In the year 1883, Rev. Joseph Uphaus, C. PP. S., pastor of Holy Trinity Church in Jay county, built a frame church three miles north of New Corydon. M. J. Kinney and M. Finerty donated four acres of land to be used for church purposes. In 1885, the church was destroyed by fire and in its place a brick church, 40x60 feet, costing \$4,000 was erected. From the beginning until 1904, the pastors of Holy Trinity Church also attended St. Mary's Church, in Adams county; but since 1904 St. Mary's has Mass every Sunday and the



Rev. Vincent Munich, C. PP. S., has been its pastor, with his residence in the mission house in Jay county.

St. Mary's has twenty-four families, numbering 126 souls. There is no debt on the church property.

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## KOUTS.

### ST. MARY'S CHURCH.

1884.

According to the memory of the oldest living Catholics at Kouts, Rev. Joseph Stephan was the first priest, who ministered to the spiritual wants of the few Catholics in the earliest history of Kouts and vicinity, celebrating Mass a few times in the old log-house of Anthony Dyszkiewicz. From August, 1864 until 1883, Rev. Michael O'Reilly, pastor at Valparaiso, attended Kouts once in two months and then, till May 1887, once a month. The services were held, generally, in the house of Jerry McCarthy, one mile from town. In 1883, \$700 were collected for the building of a church and a picnic for that purpose was held in 1884, whereupon Father O'Reilly bought the present church lots. Shortly after, the present church was built. When Father O'Reilly built the church, he intended it should later on be the school-house. After May 1887, Rev. C. Kobylinski attended Kouts two Sundays in the month, from North Judson. After him, Rev. John Frericks, C. PP. S., residing at Pulaski, visited the place a few times. Then came Rev. Dominic Shunk, C. PP. S., pastor at Wanatah, who visited the mission at regular intervals. During his pastorate a belfry was built, beside the church, and a bell put in. Since 1894 Kouts has been a mission attended from Monterey: Rev. Charles Thiele, Rev. Gregory A. Zern and Rev. F. Joseph Bilstein, being the pastors.

Kouts has thirty-one Catholic families, numbering 165 souls. The League of the Sacred Heart has forty-six, the Rosary Society thirty-one, and the Altar Society twenty members.

There is no debt on the church property.

Mass is said in Kouts on the second and fifth Sundays of the month, and on Saturdays preceding the other Sundays.

## WHEATFIELD.

## CHURCH OF THE SORROWFUL MOTHER.

1886.

Wheatfield was part of the so-called Indian Ridge, a trail used by the Pottawottamies from Valparaiso to Rensselaer. The land here belonged to the Kankakee swamp, and was reclaimed by tiling and ditching. The earliest settlers were Germans, from Pennsylvania, emigrants originally from Baden, on which account Wheatfield was known as "Das Badische Settlement." Without doubt, some of the earlier missionaries came through these regions, but the first priest, whose name is on record as having visited the scattered farmers around Wheatfield, was Rev. Joseph Stephan who came from San Pierre, in 1872. He celebrated Mass on occasion of these visits in the log-house of William Grube. For a few years from 1880, Franciscan Fathers from Lafayette attended Wheatfield. They said Mass in the Eagle Hotel. The Fathers, whose names are remembered by the early settlers are: Fathers John and Ignatius.

The succession of priests, who attended Wheatfield from 1886 till the present time, is as follows: Rev. Dominic Shunk, C. PP. S., Wanatah, 1886 till October 1895; Rev. Alphonse M. Grussi, C. PP. S., from October 1895 till 1897; Rev. Frank Schalk, C. PP. S., from 1897 till February 1898; Rev. Peter Kahellek, from February 12, 1898 till June 1898; Rev. Andrew Gietl, C. PP. S., from June to September 1898; Rev. Frederick Koenig, Lowell, from September 1898 till August 6, 1905; Fathers C. PP. S., since August 1905, under the direction of Father Gietl. These Fathers were resident at the so-called Indian School, near St. Joseph's College. Father Shunk, in 1886, organized the congregation at Wheatfield, and constructed a log church, 12x16 feet, and dedicated it to the patronage of the Sorrowful Mother. At that time the parish consisted of six families. He attended from Wanatah, a distance of thirty miles. Some of the people had to come ten miles to hear Mass. Two years and a half were spent in this block church for divine services, after which Father Shunk built the present church, at a cost of \$1,400. At this time the congregation consisted of twelve

families, ten German, one Irish and one French. The church is a frame structure, and can accommodate 150 persons. Father Grussi, in his time, improved the church property at a cost of \$400. The number of families at present is twenty-five, and the number of souls eighty-seven. Services are held here twice a month, by Fathers C. PP. S., from the "Indian School." Bishop Rademacher visited Wheatfield, and administered Confirmation there, in 1895. When attending Wheatfield, the priest occupies a room in a private house, which was furnished by the parish, in 1906. There is here a Ladies' Altar Society, since 1905, with thirty members, and a Men's Society is about to be organized. Four of the families, belonging to this parish, live in Wheatfield, the rest live at a distance of from four to ten miles from town. There is no debt on the church property.

At the present time, Rev. Alphonse Mueller, C. PP. S., attends Wheatfield from the "Indian School."

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## HAMLET.

### HOLY CROSS CHURCH.

1890.

The church property, at Hamlet, consists of one-half acre of ground, and was bought by Rev. Dominic Shunk, C. PP. S. The church was built by the same Father, in September 1890. It cost \$1,231.50, including pews and bell. It has a seating capacity of sixty, and the total number of souls is about fifty-eight, or ten families.

This mission was attended by priests, residing at Wanatah, as follows: Rev. Dominic Shunk, C. PP. S., from January 3, 1891 till March 1, 1897; Rev. Edward Jakob, C. PP. S., until September 1897; Rev. Raymond Vernimont, till January 18, 1898; Rev. Adam Buchheit, till September 10, 1899. The following priests who visited Hamlet, resided at Walkerton: Rev. Henry C. Kappel till July 18, 1901; Rev. Peter A. Budnik till June 5, 1902; Rev. Joseph Abel, who has been the visiting pastor, since June 5, 1902. There is no debt on the church property.

## ROLLING PRAIRIE.

ST. JOHN CANTIUS' CHURCH.

1891.

The present church was built in 1891, by Rev. W. Zborowski, the resident pastor of Terre Coupee. Rolling Prairie is a mission, visited regularly by the pastor of Terre Coupee. The intention is to build a new church in the near future, the present structure having been intended for a school, when it was built. The congregation has sixty families, or 278 souls. There is no debt on the church.

## ROME CITY.

ST. PETER'S CHURCH.

1891.

Tradition has it, that the early missionary Fathers officiated in these parts, on their way from Detroit to Vincennes, but there is no record of such visits. It was in the year 1891, that Rev. Dominic Duehmig, pastor at Avilla, took steps towards providing the summer resort, for such Rome City had become, with church conveniences. He collected the necessary funds from the cottagers around Sylvan Lake, and bought two lots in Rome City, for which he paid \$425. On these lots he erected a church costing \$3,239.78, a miniature reproduction of the famous St. Peter's in Rome, Italy. Rome City is a mission attended from Kendallville. It has five families, numbering fifteen souls. The debt on the church property is \$475.

## ALBANY.

ST. ANTHONY'S CHURCH.

1895.

The church at Albany was built in the summer of 1895, when Rev. Constantine Maujay, residing at Portland, had charge of the place. Before that time Rev. Anthony J. Strueder, resident pastor at Portland, visited Albany and celebrated Mass in private houses. The two lots, on which the church stands, are located in the eastern part of town, and were donated by the Cincinnati Syndicate Land Company. The

church itself, a frame building of 30x50 feet, has traces of Gothic architecture about it and cost probably over \$1,500. The furniture is very good, and everything necessary has been supplied. The seating capacity is about 125. When Dunkirk received a resident pastor, Albany was attached to it; so that Rev. William S. Hogan attended Albany from March 1900 till September 7, 1902. At present, the very few Catholics remaining attend Mass at Dunkirk having the facilities of the interurban electric road.

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### GENEVA.

#### ST. JOSEPH'S CHURCH.

1895.

The erection of St. Joseph's Church was begun in July 1895, by Rev. Constantine Maujay, and was dedicated by Bishop Rademacher, on October 13, of the same year. One hundred and twenty-five dollars was paid for two lots, and the church building itself cost \$1,000. The furnishings of the church amounted to \$600. The church property is free from debt.

St. Joseph's Church, at Geneva, was always a mission attended by the pastors of Portland: Rev. Constantine Maujay, till October 1900; Rev. J. P. Lasher, from November 25, 1900 till July 1, 1901; Rev. Thomas M. Conroy, from July 1, 1901 to July 1, 1902; Rev. L. R. Paquet, from July 1902 to February 1904; Rev. Paulinus Trost, C. PP. S., from March 1904 to July 1904; Rev. Lawrence A. Eberle, since July 3, 1904. At present the membership of St. Joseph's congregation consists of only two families.

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### CULVER.

#### ST. MARY'S OF THE LAKE CHURCH.

1897.

Culver is a town situated near Lake Maxinkuckee, a popular summer resort of great beauty. It takes its name from the Culver Military Academy. Before the establishment of this institution it was known as Marmont. A neat little church was erected in the spring of 1897, and was dedicated on July 4,

of the same year. It cost about \$800, and was built under the superintendence of Rev. Charles Thiele, pastor of Monterey, of which place Culver is a mission. During the summer months services are held here on three Sundays of the month.

In 1906 the building was totally destroyed by fire, and will likely be rebuilt in the near future.

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### VEEDERSBURG.

ST. MARY'S CHURCH.

1897.

Veedersburg has been a mission attended from Covington, since Covington has had a resident pastor. The church grounds consist of one lot, 66x132 feet, donated by James Sullivan. Before the erection of the church, Mass was celebrated in a public hall. The church is a frame structure with a brick basement, 26x75 feet, built in 1897, when Rev. John Tremmel had charge, at a cost of about \$2,000. The seating capacity is 150. At the present time the parish has eleven families, or twenty-eight souls. The mission is attended on two Sundays of the month. The debt on the church property is \$150.

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### RED KEY.

ST. PATRICK'S CHURCH.

1898.

In the beginning, Red Key was called Mount Vernon. About the year 1877, perhaps five Catholic families lived here, and Rev. Jeremiah Quinlan attended the place from Union City bimonthly, as did Rev. Anthony J. Strueder and Rev. Constantine Maujay, from Portland. These priests celebrated Mass either at Patrick Grady's house or in a rented hall.

The church lot in Red Key is on North Meridian street. The church is a very plain frame building, 30x40 feet, and was erected in the spring of 1898 at a cost of \$800, during the time, when Father Maujay had charge of the place. The Catholic population at this time was about ten families. When Dunkirk received a resident pastor, Red Key was attached to it; so that Rev. William S. Hogan attended Red Key, from March 1900 till September 7, 1902. At the present time,

since September 7, 1902, Rev. John C. Wakefer, pastor at Dunkirk, visits Red Key on the first Sunday of every month. There are ten families at present, numbering forty souls. The seating capacity of the church is 100. There is no debt on the church property.

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### MOROCCO.

SACRED HEART CHURCH.

1899.

Rev. F. Joseph Bilstein had charge of Morocco, during his pastorate at St. Anthony's, from February 1898 till October 1900. He built the present church at Morocco. At the present time, the congregation numbers three families, or fourteen souls. Morocco was attended from St. Anthony's until Goodland received a resident pastor, when it became a mission attached to Goodland. Rev. I. F. Zircher attends the place at the present time.

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### KNIMAN.

ST. MICHAEL'S CHURCH.

1900.

In the year 1900, Very Rev. John H. Guendling, being Administrator of the diocese, the eleven Catholic families in Kniman and vicinity applied for permission, to erect a church in Kniman. Up to this time, they had been members of the Wheatfield congregation. Rev. B. Kroeger, of Logansport, having been directed to investigate, reported favorably on the building of a church. Rev. F. Koenig, of Lowell, had charge of Kniman, from 1898 till August 6, 1905. A half acre of ground was bought for \$75. The church is a frame church, having a seating capacity for 200, and cost \$1,300. The dedication took place, on June 24, 1901, Rev. M. Zumbuelte officiating. Since August 1905, the Fathers C. PP. S., of the "Indian School," of which Rev. A. Gietl, C. PP. S., is the Superior, visits the place twice a month. Only one Catholic

family is living in Kniman itself, but twelve families are members of the congregation: eight German, two Polish, two French. The total number of souls is sixty-eight. At the present time, Rev. Alphonse Mueller, C. PP. S., attends Kniman. The church property is not yet out of debt.

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## OTTERBEIN.

### ST. CHARLES' CHURCH.

1902.

Previous to the year 1902, the Catholics of Otterbein were obliged to attend to their religious duties, either at Oxford or Barrydale, but upon the arrival of Rev. Charles E. McCabe, as pastor at Barrydale, having charge also of Otterbein, steps were taken, with the consent of Bishop Alerding, towards the organization of a parish and the building of a church. The non-Catholic citizens of Otterbein contributed \$1,000. The corner-stone of the new church was laid by Rev. John R. Dinnen, on October 6, 1901, in the presence of fully 2,000 people. In June 1902 the Church was dedicated by Bishop Alerding. St. Charles' Church is a brick edifice of Gothic design, and as it stands today, complete in every respect, represents an expenditure of \$9,000. The debt on the church property is \$406. The frescoe work is well done. The Sacred Heart of Jesus, the Immaculate Conception, St. Patrick, St. Charles, St. Helena and St. Cecelia, are represented on the stained glass windows.

The members of St. Charles' Parish cherish fond hopes that, one day, side by side with the beautiful church, they may be able to erect a suitable priest's house and have a resident pastor. Otterbein has thirty-five families, numbering 145 souls. The Societies are: The Rosary Society, for married and single women, twenty-five members; the Holy Name Society, for single men and boys, fifteen members; the Children of Mary, twelve members; and the Catholic Order of Foresters, forty members. Otterbein is a mission attended from Barrydale, on every Sunday and Holyday, from Easter to Christmas, and on every other Sunday, from Christmas to Easter.



## WOODVILLE.

## CHURCH OF THE IMMACULATE CONCEPTION.

1902.

The corner-stone of this church was laid, by Rev. P. J. Crosson, having been delegated by the Bishop, on May 27, 1902, assisted by Rev. James M. Walsh. The dedication of the same took place, on October 5, of the same year. The President of the Georgetown University, Father Doherty, officiated at the dedication, and the Jesuit, Father Sherman, preached the sermon. The principal benefactor of the church was the Hon. Patrick O'Donnell, who donated the ground, on which the church stands, and \$5,000 in cash, the cost of the church was \$9,000; the present debt is \$900.

Woodville is attended from St. Vincent de Paul's Church, Logansport.

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EAST CHICAGO.

## HOLY TRINITY CHURCH.

1907.

Holy Trinity Congregation, in East Chicago, is composed of Slavo-Hungarian Catholics, and was organized in 1906. A very creditable, brick church, costing \$10,000, was erected in the fall of 1906. Rev. Benedict M. Rajcany is the founder of the congregation, and attends it from St. John's Church in North Hammond.

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BUNKER HILL.

## ST. MICHAEL'S CHURCH.

With the construction of the railroad from Indianapolis came the first Catholics to Bunker Hill and vicinity in 1857 or 1858. The Rev. Bernard J. Force, of Peru, had charge of them, paying occasional visits and celebrating Mass in private houses. In 1864, there were about ten families in a scattered neighborhood southwest of Bunker Hill. In 1865, Rev. Bernard Kroeger, who had charge of Peru, Kokomo, Marion, Tipton and elsewhere, also attended Bunker Hill. With his own hands he constructed an altar in a private house. During

four or five years he visited here four or five times a year. After a lapse of about ten years a lot was bought, on which stood a small room, which had served as a shoemaker shop. This room was fitted up and used as a church for many years. Having been attended as a mission from Peru, it was now attached to Marion, and visited by Revs. Crawley, Twigg, Kelly, Strueder and Grogan. The present church was erected in 1879. Since 1886, the mission has been attended from Kokomo, by Rev. F. Lordemann. For a period of ten years the little congregation was prosperous. At present it has no more than three or four families.

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### ROYAL CENTRE.

#### SACRED HEART CHURCH.

The congregation at Royal Centre; which at one time gave promise of a flourishing parish, has at the present date dwindled down to four families. The pastor at Pulaski visits the place, about every six or seven weeks, to give opportunity to receive the sacraments. The church is in need of repairs and efforts are being made with the aid of special generosity, on the part of the few Catholics remaining, to have them attended to in the near future.

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### WINCHESTER.

#### ST. JOSEPH'S CHURCH.

It was at the home of Patrick McDonald, who settled at Winchester, in 1854, that Rev. Daniel Maloney, coming from Indianapolis, offered the Holy Sacrifice; and he continued to do so from time to time. Rev. Michael Clark, believing that Winchester would become the home of many Catholic families, determined to reside here and secured much of the material necessary for the building of a church and priest's house. When several Catholic families moved away from Winchester, he gave up the idea of becoming a resident pastor.

Winchester was a mission attended from Union City after the departure of Father Clark, by Rev. John McMahon, Rev. Martin Noll, Rev. Jeremiah Quinlan, Rev. Francis A. King, Rev. M. J. Byrne and Rev. John P. Durham. During the

illness of Father King the mission was in charge of Rev. Constantine Maujay, Rev. Thomas M. Conroy and Rev. L. R. Paquet of Portland. The church is a frame structure, 30x48 feet, well furnished and frescoed. It was erected by Father Quinlan and frescoed by Father Byrne. Father Durham put upon it some necessary improvements. The number of families at the present time is about ten.

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### KNOX.

The Rev. Joseph Stephan, then residing at the "Indian School," Rensselaer, was, far as known, the first priest to visit Knox. After him Rev. George Fleisch, C. PP. S., of Monterey visited it about three times a year, celebrating Mass in the Army Hall, and in private houses. For six years Rev. Charles Thiele of Monterey, and then Rev. John Kubacki of North Judson for one year, and Rev. Peter Kahellek for one year, the latter two residing at North Judson, visited this station. Rev. H. C. Kappel, residing at Walkerton, attended Knox from September 1899 to July 1901, and Rev. Peter Budnik until June 1902, and after him Rev. Joseph Abel, until the present time. The number of souls is thirty-eight. Despite this small number, plans are being prepared for the building of a church, in the near future.

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### MATTHEWS.

#### A STATION.

Matthews is a station in charge of the pastor of Fairmount, who celebrates Mass there, twice a month. The Rev. L. R. Paquet was the first priest to visit Matthews, regularly. There are at present three Catholic families there. Mass is celebrated in a hall, rented for that purpose.

## CHAPTER XVI.

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### RELIGIOUS COMMUNITIES OF MEN.

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#### THE CONGREGATION OF HOLY CROSS (C. S. C.)\*

1842.

A Golden Jubilee is one of the occasions upon which a strain of eulogy is admittedly congruous to voice or pen. Mere self-glorification, the boastfulness of pretentious vanity is indeed perennially censurable; but the symmetrical rounding-out of a man's, or an institution's, full half-century of beneficent activity amply justifies the accents of panegyric in recounting the virtues of the one or in recapitulating the glories of the other. In the case of the fiftieth anniversary of a diocese, many of whose founders and builders have gone to the reward of their zealous labors, there needs no other warrant for encomiastic tributes than the scriptural counsel: "Praise we now the men of renown, our fathers in their generation." It will accordingly be not only permissible, but thoroughly in harmony with the purpose of this commemorative volume, to record herein the narrative of a district, the possession of which within its boundaries constitutes for the diocese of Fort Wayne a glory greater than accrues to any other see in this country, not to say the major part of the Catholic world.

Even apart from its specific appropriateness to the present history, the tale of Notre Dame's humble foundation, rapid growth, and marvellous development is the story which, as illustrating the filial reliance of one Knight of Mary on the protecting care of the Mother whom he loved so tenderly, and as emphasizing the congruousness of unlimited trust in the Blessed Virgin, can scarcely be told too often. It is a story of notable deeds performed by men of faith; an account of

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\*By Rev. Arthur Barry O'Neill, C. S. C.

Herculean labors undertaken with an eye single to the glory of God and His gracious Mother; a record of zeal rewarded, of sacrifices blest, of love triumphant over every obstacle.

Sixty-five years ago, when a poor young foreign missionary priest and five poor foreign religious Brothers settled in Northern Indiana upon an uncultivated tract of forest land, with naught but a little rude log cabin to distinguish it from the merest sylvan wilderness, confidence in the Mother of God, supplemented by their individual labors, was the only capital they had to invest in the arduous enterprise of founding in this Western country a shrine of religious education. No princely endowments, no munificent donations of a million dollars, or a hundred thousand, or a thousand, came to accelerate their material prosperity; and yet never did dollars and cents invested in a business venture yield such magnificent results as have sprung from their steadfast reliance on our Lady's aid, and their constant endeavors to procure her favor. Much is written from time to time of the wondrous development, especially since 1871, of the great Western metropolis; but stupendous as has been the growth of the old-time village by Lake Michigan that has come to be Chicago, the political economist, taking account of merely human resources, will find it an easier matter to explain that growth, than to assign the causes of the marvellous transformation, that has made of the barren wilderness on the banks of the St. Joseph River the most splendid sanctuary of religion and science to be found on the continent. The true explanation is beyond the economist: Notre Dame was built with "Hail Marys."

Essential to a proper understanding of what has been accomplished in this garden-spot of the Church in America is a brief account of the religious family that has attended to its cultivation. The Congregation of Holy Cross was in its inception, a by-product of the great French Revolution, or, rather, of the reaction from the frenzied hatred of religion and religious education that marked the decade, from the meeting of the States General in 1789 to the end of the Directory in 1799. As at present constituted, the Congregation is the result of Rome's officially uniting two distinct societies, the Brothers of St. Joseph, founded at Ruille in 1820, and the Auxiliary Priests of Mans, established in 1835.

An excellent summary of the purposes and activities of the amalgamated associations is given in the following letter, dated May 4, 1840, and addressed to Pope Gregory XVI by Mgr. Bouvier, Bishop of Mans:

“Basil Anthony Moreau, honorary canon, and former professor of theology and holy scripture in our diocesan seminary, has, with the consent of the present bishop, established a house\* near the city of Mans, and has there assembled certain priests burning with love for souls and enamored of poverty and obedience, who follow the community life under his direction, and are always ready to announce the word of God, to hear confessions, to conduct retreats for communities, etc. They are called Auxiliary Priests and are already fifteen in number. They live on voluntary offerings and on the profits accruing from the board and tuition of a hundred pupils.

“As the Brothers of the Christian Doctrine do not undertake the charge of establishments unless they can live at least three together and receive an annual salary of six hundred francs each, they cannot be procured for schools in the country parishes and the small towns. A pious pastor of Ruille, James Francis Dujariet†, about the year 1820 gathered into his presbytery a number of virtuous young men, kept them at his own expense, taught them, and prepared them to become primary teachers for the parishes in which the services of the Christian Brothers were unattainable. Thus were founded the Brothers of St. Joseph.

“The present Bishop of Mans, seeing that the novitiate of these Brothers could not be suitably maintained in the country district, took measures to transfer them to the episcopal city. With the consent of the founder who was still alive, though weighed down with infirmities, he gave to the congregation as Superior the aforementioned Fr. Moreau. The latter, having nothing in view but the good of religion, assumed the heavy burden and united the novitiate to the Auxiliary Priests. Thus there are now in the same house the Auxiliary Priests, the pupils, the novice Brothers, and the teachers. This new institute already numbers eighty persons scattered through thirty-nine establishments, and forty-five novices. Yesterday

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\*In the commune of Holy Cross, whence the name of the Congregation.

†Founder also of the Sisters of Providence.

three Brothers under the direction of one of the priests, set out to build up an establishment in Algeria, Africa, and others will soon be sent to the diocese of Vincennes in America."

The concluding sentence of Bishop Bouvier's letter affords the natural transition from the history of the Congregation's origin in the old world to the story of its initial activities in the new. Some years prior to the date of the foregoing letter, Vincennes' first bishop, Mgr. Brute of saintly memory, had made earnest and eloquent appeals in different diocesan seminaries of France for missionaries to aid him in the arduous work of spreading the gospel through Indiana; and his successor, Bishop de la Hailandiere, had, in 1839, specifically pleaded with Fr. Moreau for volunteers from the ranks of Holy Cross to work on the American mission. Volunteers were not wanting, but lack of material resources prevented for some months the execution of the desired project, the migration across the Atlantic of some priests and Brothers of the youthful religious family of Holy Cross. Not, indeed, till a year after the date of Bishop Bouvier's communication to Rome, did Mgr. de la Hailandiere receive the assurance that his hopes were about to be realized. In the summer of 1841 there came to him a letter from the young priest whom Fr. Moreau, with admirable, not to say prophetic, provision, had selected as leader of the American mission band. A brief extract from this hitherto unpublished letter merits reproduction here, as showing the quality of its author and the sentiments with which he looked forward to a life that humanly speaking, could scarcely be other than one of exile, privation, unceasing toil, and infrequent consolations:

"Never has Divine Providence appeared to me so kind, so merciful, so lovable; never has my heart been so touched with His goodness and so happy, as since I have learned that it is I whom He has deigned to select in order to give your Lordship one more priest to labor in your immense diocese for the glory of God and the salvation of souls. Would that I had been able, Monseigneur, to announce to you my happiness long before this, and to have sooner relieved your own anxious uncertainty with respect to our Community; but we had perforce to await the manifestation of Heaven's will. Personally, I have not the slightest doubt of that will. It seems to me

that our Good Master is leading me towards you by the hand, as it were; and 'tis this that fills me with ineffable joy."

To the letter from which the foregoing paragraph has been extracted there was signed the name of a young Levite just twenty-seven years old, whose ordination as a priest of Holy Cross had taken place three years before. While his exemplary piety, his burning zeal, and his intellectual equipment justified his Superiors in expecting notable results from his labors in the field to which they appointed him, it is extremely doubtful whether Fr. Moreau who sent, or Bishop de la Hailandiere who received him, had formed at that time any measurably adequate idea of the magnitude which those results were to assume, even during the Levite's lifetime. Read by the Bishop of Vincennes in 1841, the young missionary's name told little or nothing; read today, in the light of two-thirds of a century's experience, that name connotes a heroic figure in the history of the Church in America; a foremost champion of the twin causes that make for the permanent prosperity of our Republic, religion and education; and one of the most loving, dauntless, and victorious Knights of Our Lady that ever wore her colors and extended her sway in this Western hemisphere, Fr. Edward Sorin, Founder of Notre Dame.

Accompanied by six brothers, Fr. Sorin took passage, in August, 1841, in the steerage of the packet boat *Iowa* at Havre; reached New York on September 13th; said his first Mass in the new world on the next day, by a happy coincidence the Feast of the Exaltation of the Holy Cross; and, proceeding by canal boat and stage coach, finally reached Vincennes on the second Sunday of October. An incident deservedly mentioned by all chroniclers of the arrival of Holy Cross' pioneer priest in America is his first act on landing at New York; he fell on his knees and, as earnest of his unswerving fealty to the country of his adoption, devoutly kissed the soil. In a similar spirit, he concluded his first letter to Fr. Moreau with—"Here is the adoption of my inheritance; here will I dwell all the days of my life."

The activities of the Holy Cross missionaries during their first year in Indiana found their scope at St. Peter's, twenty-seven miles east of Vincennes; but the religious were permanently settled only in the following year, 1842. Bishop de la



Hailandiere proffered to the Community, and Fr. Sorin gratefully accepted, a tract of land near the village of South Bend on the St. Joseph River. The gift was subject to two conditions: That a college and a novitiate should be built within two years; and that the Indians and the white settlers in the neighboring districts should receive Fr. Sorin's sacerdotal ministry. The acceptance of the gift definitely fixed the residence of the Congregation in a territory which, a decade and a half later was to form a portion of the new diocese of Fort Wayne.

Of the territory in question, the author of "The Priests of Holy Cross"\* gives the following interesting historical sketch: "Over this ground passed the saintly Marquette more than two hundred years ago and in an unknown grave somewhere along the banks of the St. Joseph's River a mile away sleeps the ashes of the great Allouez. La Salle and Tonty and the picturesque Hennepin wandered through these woods, and within a short afternoon's journey from Notre Dame is the site of the old fort St. Joseph where was fought a brief but terrible battle in the days of discovery. In 1831 Fr. Stephen Theodore Badin, the first priest ordained in the United States, purchased a section of land surrounding the twin lakes with the express design of holding it as the site for a future Catholic college, and in 1836 he had given it to the Bishop of Vincennes to be used for that purpose. Fr. Badin had made Notre Dame a centre of missionary activity throughout Northern Indiana and Southern Michigan, and his successor Fr. Deseille, following in the footsteps of the zealous proto-priest, had made his home for five years in a room of the little chapel of the mission. In the autumn of 1837, however, this holy missionary fell into a mortal illness. \* \* \* An hour before he breathed his last he had himself lifted from his deathbed and borne in the arms of his sorrowing Indians to the chapel. Still supported on either side, he had strength enough to clasp the key of the tabernacle in his trembling fingers and to administer to himself the Holy Viaticum.

"The next apostle of Notre Dame was Fr. Benjamin Petit. Two days after his ordination he was sent to 'succeed a saint,' as Bishop Brute told him in commissioning him to take up the

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\*Rev. John Cavanaugh, C. S. C.

work of Fr. Deseille. Of all the early missionaries this brilliant and magnetic young priest was most affectionately regarded by both the settlers and the Indians; and when he died, scarcely twelve months after his ordination, he was loved as Fr. Sorin tells us, 'as none of his predecessors, excellent as they were, had ever been loved.' "

To the district thus consecrated by the labors of zealous pioneer missionaries, and redolent of hallowed memories of saintly confessors and quasi-martyrs, came, then, in 1842, the builder of the later Notre Dame, no unworthy successor to even the holiest and hardiest of those who had gone before him. His own account of his arrival reads less like the description of an Indiana journey of only sixty-five years ago than of an event at least thrice as far distant "in the dark backward and abysm of time."

"We started (from St. Peter's) on the 16th of November," he wrote, "and indeed, it required no little courage to undertake the journey at such a season. I cannot but admire the sentiments with which it pleased God to animate our little band, who had more than one hundred miles to travel through the snow. The first day the cold was so intense that we could advance only about five miles. The weather did not moderate for a moment; each morning the wind seemed more piercing as we pushed forward on our journey due north. But God was with us. None of us suffered severely, and at length, on the eleventh day after our departure, five of us arrived at South Bend, the three others being obliged to travel more slowly with the ox team transporting our effects.

"A few hours afterwards we came to Notre Dame du Lac. Everything was frozen and yet it all appeared so beautiful. The lake, particularly, with its mantel of snow resplendent in its whiteness, was to us a symbol of the stainless purity of our august Lady whose name it bears, and also of the purity of soul which should characterize the new dwellers on these beautiful shores. Our lodgings appeared to us—as indeed they are—but little different from those at St. Peter's. We made haste to inspect on the banks of the lakes the various sites which had been so highly praised. Yes, like little children, we went from one extremity to the other, in spite of the cold, perfectly enchanted with the marvellous beauties of our new

abode. Oh, may this Eden ever be the home of innocence and virtue! Once again in our life we felt that Providence had been good to us, and we blessed God with all our hearts."

The detailed story of the development of Notre Dame from the creation of the first college building, the corner-stone of which was laid in August, 1843, to the magnificent group of more than a score of handsome edifices—collegiate church; central administration building; residence halls; institutes of science, technology, and electrical and mechanical engineering; theatre; gymnasium; provincial residence; seminary; novitiate; community house; printing offices; and half a dozen accessory structures—would occupy many times the space allotted to this chapter. The most that can be attempted is a rigidly summarized account of this gratifying growth and a brief mention of the especially notable events in the history of the University. Sadly prominent among these latter is the epidemic of cholera that ravaged the ranks of the Community in 1854, carrying off the members with a rapidity and a violence that threatened the total extinction of Holy Cross in America. It was a trial calculated permanently to discourage any leader of less than heroic mould; but, indomitable in his zeal for God's glory, and supremely confident in the unfailing assistance and protection of his Heavenly Mother, Fr. Sorin not only preserved his own courage but effectively rallied the drooping spirits of all his surviving co-workers, and the work of growth and expansion went on uninterruptedly.

Eleven years after the cholera scourge, this expansion justified the erection of a new and a more commodious college building. Begun in 1865, it was completed early in the following year, and was dedicated on May 31, 1866, by Archbishop Spalding of Baltimore. The new edifice, a hundred and sixty feet long by eighty feet in width, was six stories high, and was surmounted by a colossal statue of Our Lady. These ampler accommodations were taken advantage of by a steadily increasing number of students, and the annals of the following thirteen years record a tale of continuous progress and prosperity.

In 1879, however, the tale takes on another and a more sombre hue. On April 23, of that year, occurred a disastrous fire which in a few hours reduced to ashes not only the main

university structure but almost every other building in its immediate neighborhood. Apart from the destruction of much that money could never replace, the financial loss was, to a religious community, tremendous; and the available insurance was trifling. The way in which the disaster was met illustrates, better than would do pages of analytical exposition, the spirit that has ever dominated the builders of Notre Dame, and furnishes the key to the undeniably magnificent success that has crowned their efforts. With whole-hearted devotedness and whole-souled devotion they worked and prayed, nay, rather, they prayed and worked. The first gift towards the building of a new university that Fr. Sorin received—it was a check for one thousand dollars—he sent to a priest in a distant city with a request for prayers and Masses in behalf of Notre Dame. Trust in Providence and in Our Lady was accompanied, in those heart-rending April days of 1879 as always in the history of the Congregation, by untiring personal exertion on the part of all its members. Before the ashes of the old buildings were cold the work of constructing the new ones was begun; and in September of the same year they were opened to a larger number of students than the fire had dispersed.

Since 1879, no untoward event has occurred to arrest the progress of the University, whose teaching faculty of more than three score members now proffer to a body of students numbering from seven to eight hundred no fewer than thirteen collegiate courses—in classics, letters, economics and history, journalism, art, science, pharmacy, law, engineering (civil, mechanical, chemical and electrical), and architecture, in addition to thorough preparatory and commercial courses.

It is certainly not strange that, looking upon the material evidences of the success which has so abundantly crowned the faith and zeal of Fr. Sorin and of his co-laborers and successors among the Fathers and Brothers of Holy Cross, men competent to speak authoritatively on the subject, have repeatedly averred that the University of Notre Dame is not merely a peerless blessing and unrivalled glory to the diocese of Fort Wayne, but the greatest tribute which the Western hemisphere has thus far offered to the Blessed Virgin. In very truth, the star-crowned colossal statue of Our Lady, dominating at a height of more than two hundred feet the golden dome of the

central edifice; the adjacent noble church, that treasure-house of religious art and beauty, from whose belfry a brazen-throated monster booms out the Angelus with an exultation that drowns the loudest shriek and roar of factory and railway; the number, variety, and thorough equipment of libraries, laboratories, halls, ancillary departments—these naturally impress the minds and are apt to elicit the enthusiastic praises of even the most transient visitors to Our Lady's Indiana home.

And yet, without minimizing in any degree the true significance of the noble University—fully acknowledging, on the contrary, both the capital importance of the Catholic education for which it stands, and the far-reaching beneficent influence of the thousands who have learned, and are learning, within its walls to combine practical virtue with intellectual development,—it may be questioned whether Fr. Sorin did not found a still greater work than the University, dower Fort Wayne with its most glorious possession, and establish his own highest claim to the Blessed Virgin's favor when, in 1865, he began the publication of *The Ave Maria*. "They who declare me shall have life everlasting," was the significant text of the first sermon he ever preached on Our Blessed Lady; and assuredly through no other agency in either hemisphere during the past four decades have Mary's dignity and prerogatives, her beauty and her glory, the omnipotence of her supplication and the unfathomable depths of her compassionate tenderness, been declared so constantly and so adequately, with such loving enthusiasm and persuasive insistence, as through the salutary pages of that magazine, "devoted to the honor of the Blessed Virgin," and wearing as its appropriate title the Angel of the Incarnation's greeting to the Lily of Israel, the Judean Maiden "full of grace."

The press in our day is rightly regarded as the university of the people; it is a perennial school and college from the influence of whose lessons and lectures no graduation-day will ever mark the people's deliverance. Catholic journalism in particular has come to be regarded, notably during the pontificate of Leo XIII and that of our present Sovereign Pontiff Pius X., as an apostolate whose practical importance it is difficult to overestimate. Of late years the members of the hierarchy in frequent pastoral letters, and the ablest pastors

in occasional pulpit utterances, have emphasized the duty, and, as a preservative of the faith, the quasi-necessity, binding the faithful to support the Catholic paper and magazine. Fr. Sorin, with the prevision of a seer, recognized the growing ascendancy of the press at a period when its coming dominance was not so patent as at present, and forthwith seized it as one of the engines with which he and his congregation should do mighty things for the glory of God, the honor of God's Mother, and the upbuilding of the Church in America.

Of all the works of that venerable patriarch, the great good priest whose bronze counterfeit now meets one's gaze at the very entrance to Notre Dame, *The Ave Maria* has ever appeared to the mind of the present writer the very noblest, most blessed, and most meritorious; the worthiest of his offerings to his beloved Mother, and the Congregation of Holy Cross, most estimable service to the English-speaking Catholic world. It would be easy, were space available, to fortify this opinion with a wealth of testimony proffered by the prelates and the press of many climes, all certifying in terms of fervid eulogy to the notable excellence of this "ideal Catholic family magazine." Who, indeed, that even partially apprehends the import of the Catholic press in this day of virulent attacks on the faith from without, and, as Pius X has recently declared, of still more deplorable undermining of that faith by some of those within the fold; who that has seriously pondered the magnitude of the results to religion and society involved in the nature of the household's reading, will venture to estimate the measure of good that has been, and is being, accomplished by the weekly visits of Our Lady's magazine to tens of thousands of Catholic homes in this republic and in many a land beyond the ocean!

Any mention of this special glory of the Congregation of Holy Cross would be inadequate did it fail to note one particular in which the magazine differs from the University, as from other works of the Community. Founded, like them, by Fr. Sorin, it has developed and prospered under the direction of one mind rather than many. The University of Notre Dame, as it stands today, is the resultant achievement of successive presidents; Fathers Dillon and Corby, Lemonnier and Colovin, Walsh and Morrissey and Cavanaugh; *The Ave Maria* is vir-

tually the work of one man, who has stood at its editorial helm for upwards of three decades, and has identified his life with its progress, Fr. Daniel E. Hudson.

Not that either the editor of *The Ave Maria*, or any one of the presidents just mentioned would dream of arrogating to himself alone the credit of the good accomplished and the success achieved. Devoted and energetic co-workers they all have had, not only in their fellow priests and the lay and teaching Brothers of the Congregation, but in the Sisters of Holy Cross as well. While the specific story of these Sisters will be found in another chapter of this book, the symmetry of the present chapter would be sadly imperfect, and the story of Notre Dame be lamentably incomplete if brief reference at least were not made to the genuinely important, if congruously unobtrusive, rôle played in that story by these self sacrificing daughters of Father Sorin. In the composing room of *The Ave Maria*, as in St. Edward's Hall of the University, in laundry and kitchen and infirmary and sewing room, they have, all through the years of Notre Dame's trials and triumphs, contributed their full share of cordial sympathy, ungrudging work, and efficacious prayer.

So, too, of the Brothers of Holy Cross. A constituent element of the Congregation—numerically, indeed, its larger element—Notre Dame owes to their devotedness and their spirit of self-sacrifice far more than thrusts itself upon the notice of the superficial observer. Inconspicuous as the majority, especially of the lay Brothers, uniformly appeared; as hidden from the public gaze as are the stokers of a mammoth ocean liner,—they have, throughout every decade since the winter of 1842, done valiant work not less essential to the rise and progress of Notre Dame than is the stoker's activity to the speeding of the steamship. Not only in class-room and study-hall, in students' office and on the campus, in residence halls and dormitories, in press rooms and publishing offices, but on the farm and in the garden, in sacristy and store, and in each of the score of different trades and handicrafts, the Brothers of Holy Cross have superabundantly justified both the wisdom of their original union with the Fathers of the Congregation, and the foresight of Father Sorin in counting largely

upon them for the assistance imperatively needed in the prosecution of his life work.

The activities of Holy Cross outside the diocese of Fort Wayne can claim no space in a commemorative volume such as this; so nothing need be said of the Congregation's enterprises in other portions of this country, or in Canada, India, or Rome. Apart from the educational and journalistic work that is being accomplished at Notre Dame, its diocesan activities are comprised in the school at Fort Wayne and in the pastoral charge of the eight churches in the city of South Bend. The historical sketches of these parishes appearing in another portion of this book obviate the necessity of dwelling upon them here.

It would, however, be an unpardonable omission in any story, however brief, of Notre Dame and its builders to forego mention of the cordial relations that have always subsisted between the Congregation of Holy Cross and the great body of the secular clergy of Indiana; and it would be a still more unpardonable omission to neglect recording in this Golden Jubilee volume the Congregation's grateful appreciation of the manifold powers, the sympathetic encouragement, and the not infrequent coöperation for which its sincerest thanks have been due and rendered to the successive bishops of Fort Wayne, and not in least measure, to the present venerated incumbent of the see, the Right Reverend Mgr. Alerding. Deference to ecclesiastical superiors is a duty sedulously inculcated in the novitiates of Holy Cross, and harmonious action with episcopal authority its administrators have found to be a prerequisite condition for the blessing of God upon their words and works. It is a genuine pleasure to testify that nowhere in the sphere of the Congregation's activities has the duty been more easy, or the harmony more constant, than here in Northern Indiana.

One word as to the present status of Holy Cross, and the promise of future development which that status seems to hold, will be a not inappropriate conclusion to this sketch of a Religious Congregation having its Mother-house within the diocese. In 1841 the Congregation numbered in the United States one priest and six Brothers; today the roll of ecclesiastics counts about one hundred and fifty, while the Brothers are nearly two hundred strong. The recent erection at Notre



Dame of Dujarie Institute, a house for young men aspiring to the Brotherhood, is an indication that under the administration of Very Reverend Provincial Morrissey, renewed efforts are to be made to foster vocations to the religious life, vocations which very certainly exist, and will assuredly fructify if only they be properly developed. The dismemberment of the Congregation in persecuted France is a calamity not without at least one compensating feature. The presence in any community, or in any diocese, of a veritable man of God is a benediction of priceless worth, and not only Holy Cross but the whole diocese of Fort Wayne may well rejoice in one result of French anti-clericalism, the permanent residence henceforward at Notre Dame of the Superior General of the Congregation, Very Reverend Gilbert Francais, C. S. C.

## CHAPTER XVII.

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### RELIGIOUS COMMUNITIES OF MEN, CONTINUED.

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#### THE CONGREGATION OF THE MOST PRECIOUS BLOOD (C. PP. S.) 1854.

The Congregation of the Most Precious Blood was founded in the beginning of the last century by Ven. Casper del Bufalo, a priest of Rome and a Canon at St. Peter's, for the purpose of spreading the devotion of the Most Precious Blood and of the giving of missions. Upon an invitation of the Most Rev. John B. Purcell, D. D., Archbishop of Cincinnati, through his Vicar General Henni, the saintly Rev. Francis Salesius Brunner with several companions: Revs. A. Meyer, M. J. Wittmer, M. Probst, J. Ringele, P. A. Capeder, J. Van den Broek and J. B. Jacomet, embarked for America and arrived in Cincinnati on January 1, 1844. The Archbishop assigned to them the church of St. Alphonse at Norwalk, Huron county, Ohio. From here they were to extend their administrations and missionary labors over the entire northwestern portion of the diocese of Cincinnati. The band of priests set out heroically for the wilderness and began their work, visiting the settlers dispersed through this region, and building churches wherever they found a number of the faithful sufficient to form the nucleus of a parish. If the prospects for the growth of the Catholic population within a certain locality seemed favorable, a convent was also erected in connection with the church to serve as a home for the missionaries, and in some cases also for the Brothers and Sisters.

Of the number of convents thus founded mention may be made of two: St. Charles Boromeo at Carthagen, Mercer county, Ohio, and St. Mary's Home near New Corydon, Jay county, Indiana. The former is the Mother-house and head-

quarters of the American Province of the Congregation of the Most Precious Blood and the seat of the Seminary, and the latter is the first foundation within the limits of the present diocese of Fort Wayne. Founded in 1854 it was continued as a house for a small community of Sisters, who support themselves by the labor of their hands. The chaplain, as well as the pastor of the Holy Trinity Parish Church and his assistant, reside near the convent. St. Mary's Church in Adams county is attended from here. For a number of years this remained the only charge of the Fathers of the Most Precious Blood in the Diocese of Fort Wayne. Several of the Fathers, however, notably Rev. Cosmas Seeberger, were engaged as missionaries and assistants to the pastors.

In 1873 Bishop Dwenger, a member of the Congregation of the Most Precious Blood, asked them to assume charge of St. Peter's Church at Winamac. The parish of Indian Creek, begun at the same time, was afterwards incorporated into that of Pulaski. Both have continued since in charge of the Fathers C. PP. S. Mention must also be made of the labors of Rev. Dominic Shunk, C. PP. S., and others who had care of the scattered Catholics of a large portion of northwestern Indiana, building churches and chapels, and nursing the germs of Catholicity in a very unpromising field. Some of the churches thus founded, such as North Judson, Wanatah and others, are now in charge of resident secular priests.

In 1888 the Society took charge of the Indian School at Rensselaer, which had shortly before been erected by Miss (Mother) Catharine Drexel. Here many Indian children received the rudiments of an education, and a training in piety and character, until the withdrawal of the government support in 1896 made a continuance of the work impossible. The farm and buildings were then rented by the Fathers C. PP. S. from the Catholic Indian Bureau and later acquired by purchase. The building is now the home of two monthly Catholic publications, *The Messenger* and *The Botschafter*. At the time the Indian School was confided to the Fathers, St. Augustine's parish at Rensselaer was also placed in their charge.

A few years later the first steps were taken towards the foundation of a Catholic college to be conducted by the Fathers C. PP. S. As this is now a flourishing institution of learning

and the chief house of the Congregation in the diocese a more detailed account must be given of its origin and growth. Upon the place now occupied by the College, the diocese had maintained an orphan asylum which was discontinued about 1884, the girls being removed to Fort Wayne and the boys to Lafayette. Bishop Dwenger, desirous of having a college for Catholic youth exclusively, invited the Fathers C. PP. S. to found a college here, offering them the land here for this purpose. The offer was accepted and a handsome building erected, which opened its doors in September 1891, under the name of St. Joseph's College. Its first rector was Rev. Augustine Seifert, C. PP. S., who was assisted by a faculty of five professors. The register of students for the first year shows fifty-four names. During the next few years the College grew rapidly, extending its course of instruction, perfecting its plan of teaching and general equipment, and more than doubling the number of students. In 1893 the main building was enlarged to twice its size and in 1897 a separate structure was erected for the use of the junior students and pupils of music. The grounds were also beautified, and various smaller buildings were added to supply the growing needs of the institution.

Having thus increased its capacity the College was enabled to add a Normal Department to those already existing, namely, the Collegiate, Commercial, and Preparatory. *The Collegian*, a monthly journal, published by the students, was launched in 1894, to stimulate the literary activities of the students.

In 1896 the first class in the Collegiate department was graduated. Since then the growth of the College has been a steady one, advancing each year in material equipment as well as efficiency. Whatever defects were found to exist in the course were remedied, more attention was given to branches that are of practical importance and usefulness, the various courses were systematized and harmonized, and some of them were reorganized in accordance with modern methods and standards. In all these changes approved methods were not discarded, nor the course of instruction weakened by the introduction of useless matter at the expense of the more important branches. While the students are encouraged to improve their literary, dramatic and oratorical abilities under the super-

vision of the professor, they are not permitted to do so to the detriment of their regular studies. Nor are athletic activities allowed to usurp the interests of the students and to interfere with their work in the study hall and class rooms.

In 1904 a long felt want of the students was met by the erection of a new gymnasium, at a cost of \$30,000, to serve them for various social and athletic purposes. All the meetings of the students are held in the large hall, as are also the entertainments and contests. The stage is provided with several sets of beautiful scenery.

In 1906 the curriculum was once more extended by the introduction of a course in civil engineering. The College is at present attended by more than one hundred and seventy students, and has a faculty of sixteen, of whom two are lay-men.

In 1898, in compliance with the wish of his predecessor, Bishop Dwenger, Bishop Rademacher established the Fathers C. PP. S. in the city of Fort Wayne. The Very Rev. Henry Drees, Provincial C. PP. S. sent the Rev. Francis Nigsch, C. PP. S., to organize the parish of the Most Precious Blood in the northwestern portion of the city by erecting a church and school and also a Mission House. The parish has enjoyed a steady growth and is in a flourishing condition. At present the Fathers have a chaplain at St. Joseph's Hospital in Fort Wayne and at the Kneipp Sanitarium in Rome City. The Fathers C. PP. S., it can be said, have always endeavored to coöperate with the diocesan clergy in parochial, missionary and educational work.

## CHAPTER XVIII.

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### RELIGIOUS COMMUNITIES OF WOMEN.

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#### THE SISTERS OF HOLY CROSS.\*

1843.

The Congregation of the Sisters of the Holy Cross, founded at Le Mans, France, by the Very Reverend Basil Moreau, was still a young and comparatively unformed religious body, when the priests and Brothers of the Holy Cross, under the intrepid leadership of Father Sorin, left France for the New World. They came in answer to the call of Apostolic missionaries—among them the saintly Brute, Bishop of Vincennes, and his successor, Bishop de la Hailandiere,—and, in November, 1842, we find the pioneer band of Holy Cross on the banks of the St. Joseph River, dedicating their new home to Mary Immaculate, under the title *Notre Dame du Lac*.

In June, 1843, the first Sisters of the Holy Cross arrived in this country, and, viewed in the light of future developments, the names of these foundation religious, Sisters Mary of the Sacred Heart, Calvary, Bethlehem and Nazareth, seem to symbolize the two-fold nature of the life to which the sisterhood was called, that of Mary and that of Martha. The same year brought a second colony, and the little community at once took charge of the sacristy, infirmary, laundry, dairy and other domestic departments, forgetting in their devoted labors the cost of their sacrifice.

With more than mere human foresight, Father Sorin saw the need of establishing the Sisters permanently and of opening a Novitiate. That the proposed Mother-House should be convenient to Notre Dame, and, at the same time, sufficiently distant to insure favorable conditions of cloistral isolation, was understood and appreciated by Father Sorin and the Sisters,

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\*Communicated.

and the extensive tract of land at the disposition of the Congregation offered more than one advantageous site. Bishop Hailandiere, however, fearing that the proximity of two religious communities of women—he himself had but lately brought the Sisters of Providence to *Sainte Marie des Bois*,—would prove detrimental to the growth of both institutes, refused permission to establish a novitiate and mother-house in his diocese, that of Vincennes.

Father Sorin then addressed himself to Bishop Lefevre, of Detroit, who consented to a foundation at Bertrand, Michigan, about eight miles from Notre Dame. This permission was almost immediately withdrawn, at the instance of Bishop Hailandiere; but, through the mediation of Bishop Purcell, later Archbishop of Cincinnati, objections were over-ruled, the prohibition was removed, and the Mother-House of the Congregation of the Sisters of the Holy Cross in America was opened, at Bertrand, in July, 1844. In September of the same year, the first investiture in the habit of the Order took place, marking the beginning of growth in the humble community.

From 1844 to 1855, the Congregation shaped itself along the various lines of work which Divine Providence seemed to point out, and the close of the first decade of activity found the Sisters not only carrying out the primal object of their coming to the New World,—that is, the conduct of domestic affairs for the priests and Brothers at Notre Dame,—but also charged with the care of a home for orphans and deaf mutes, an Industrial School and an Academy at Bertrand, and a school for Indians at Pokagon. This summary of achievement includes much unwritten history, unwritten but not unrecorded in the annals of eternity. The period, though one blessed with a measure of success, was wanting in the sense of stability which cannot be enjoyed by the children of the Church when full episcopal approbation is withheld. There was no censure on the Community, but the atmosphere had not the clearness of perfect understanding, and this took from the value of material successes which came as answer to labor and prayer.

In 1855, with the permission of Bishop de St. Palais, of the diocese of Vincennes, the Mother-House of the Sisterhood, including the Academy and other interests connected with it, was transferred from Bertrand to its present site, a mile and a

quarter from Notre Dame, on a beautiful plateau overlooking the St. Joseph River, not far from the historic spot known as "the portage." The first buildings at St. Mary's were frame structures brought from Bertrand and Mishawaka, where the Sisters had opened a mission, and it is in connection with this transfer of the Community's headquarters that the name of Mother M. Angela, (Eliza Gillespie) begins to stand out prominently in the record of the growth and well-being of the Congregation of the Sisters of the Holy Cross. A woman of rare powers of mind and heart, she was an inspiration to those she so long served as superior and guided as friend and counsellor. For thirty-four years, Mother Angela spent herself in the service of the Congregation, and her influence is felt today in all that is best in the varied branches of the educational and hospital work carried on by the Sisters.\*

A new era opened with the founding of St. Mary's, and yet, when one looks back at the work accomplished in Bertrand, one realizes that in those early years the seeds of the later achievements were sown and nurtured. The Community in that formative period was stamped with the characteristics held to be its distinguishing marks today,—a spirit of progress, common-sense, zeal, devotedness and self-sacrifice. As early as 1852, an Association of Children of Mary was formed, and affiliated by Father Sorin with the Sodalties of Paris and Rome. In 1854, the Sisters were enrolled as members of the Association of Perpetual Adoration of the Blessed Sacrament. Thus we see that at the altar of God and the shrine of Our Lady, help and strength and courage were sought and found.

The Diocese of Fort Wayne was erected as a separate See in 1857, and in the first incumbent, Bishop Luers, the Congregation had a sympathetic and staunch adviser and friend. 1855 to 1865 were crucial years, but years blessed by God. They witnessed a remarkable development as regards numbers and establishments. With the enlarged sphere of activity, came also burdens of responsibility, and as the organization became more defined in its work and methods, difficulties naturally arose, some because of relations with France, others

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\*This brief sketch does not permit the mention of other names also recorded in the memory of the Congregation as noble, heroic religious, who at different times were charged with the administration of affairs. For further notice of these, the reader is referred to "A Story of Fifty Years," issued by the Sisters of the Holy Cross, in 1905, in commemoration of St. Mary's Golden Jubilee.



from conditions incident upon extension of interests. Through all the trials, the spirit of faith sustained the Sisters, and God's power was recognized in dark hours as in bright.

In 1861, there were one hundred and sixty-five religious of the Holy Cross owing allegiance to St. Mary's, the Sisters on the various missions founded from the Mother-House included, and when war's desolation began to be felt, about one-half of that number responded to the call of obedience and went to the care of the sick and wounded. Their services had been solicited by Governor Morton, at the instance of General Lew Wallace, and Father Sorin knew the spirit of the Community when he asked for volunteers. The services of the Sisters were given in the military hospitals at Washington, Memphis, Paducah, Louisville, Cairo and Mound City, and on the hospital boats that bore the suffering soldiers from the scenes of strife to where they might receive medical attention and the care they needed. Of the four-score Holy Cross Sister-nurses of the Civil War, only twenty-two answer the roll-call today. The others have found eternal peace; and each year, on Memorial Day, when the students of St. Mary's place a laurel-wreath and flag on each of the graves, the living learn anew from the dead the lesson of love of country and love of God.

Meanwhile the work of building up the Congregation went on at home and on the missions, which were yearly increasing, thus spreading the Community and multiplying ways and means of doing good. Through all the varied works of the Sisters, Father Sorin was director, guide, father and friend; and when there was threatened misunderstanding of his attitude towards the Community, on the part of authorities in France and Rome, he was ready to sacrifice his personal hopes in regard to the Congregation, which he virtually founded, rather than in any way militate against its well-being. This interested and disinterested zeal for the Sisters characterized Father Sorin's spirit up to his latest years, and when he died in 1893, his last whispered prayers mingled with those of his devoted children of the Cross who were with him when the final summons came.

The severance of relations with France and the recognition at Rome of the Sisters of the Holy Cross as a distinct Order, with St. Mary's as the Mother-House, marked 1869 as a year of renewed courage, and the twenty years that followed were

crowned in 1889 with the Apostolic Approbation of the New Constitution of the Congregation, which superseded that framed by France in the early formative years. This temporary approbation of Rome, announced to the Sisters by Bishop Dwenger, was finally confirmed in 1896, when the Congregation took its place as an approved Order of the Church.

The object of the Congregation is the sanctification of its members and the salvation of souls. To this end it is devoted to education,—conducting schools, parochial and academic,—and to works of charity,—caring for the sick and for orphans. Though founded in France, the Community is American in spirit, having no distinction in dress or rank of choir and lay religious. Its members, one thousand in number, represent many nationalities, but all are unified under the banner of the Cross.

St. Mary's is truly the "Mother-House," with all that the name implies, to the establishments under the care of the Sisters of the Holy Cross. It is the nursery of the order, the training school of the teaching body, the home of the Sisters. To give an idea of the growth of the Community in little more than half a century, we quote the following extract from the Jubilee book, published two years ago:

"The most convenient summary of the missions conducted by the Sisters of the Holy Cross will, perhaps, be according to location, rather than date of foundation, and those nearest home are the establishments in the State of Indiana. First of these, even antedating the present Mother-House, is the home of the Sisters employed at Notre Dame. At that great centre of varied activities, the Sisters of the Holy Cross have the care of the sick, are charged with the domestic work, are engaged in some of the branches of the publishing department, and teach in St. Edward's Hall. St. Joseph's Academy, South Bend, is also one of the old foundations, and seems almost like a part of the Mother-House; it is the centre from which are supplied the teachers of the parochial schools attached to St. Patrick's, St. Mary's and St. Hedwig's congregations. On the east side of the city are Assumption School, the parish school of St. Joseph's church, and St. Joseph's Hospital, a splendidly equipped new building, on a height overlooking the St. Joseph River and valley. Near Fort Wayne is a mission that is

endeared by many associations, for it claimed the special and personal interest of Father Sorin,—the Academy of the Sacred Heart,—which dates back to 1866. Like St. Mary's, it has the charm of solitude, and in its beautiful environment traditions find a favorable atmosphere. St. Rose's, Laporte; Holy Angel's and St. Vincent's, Logansport; St. Charles', Crawfordsville; St. Michael's, Plymouth; St. Vincent's, Elkhart; St. John's, Goshen; St. Mary's, Union City; St. Paul's, Valparaiso; and St. Mary's, Anderson, are the other schools in the diocese of Fort Wayne, at present under the direction of the Sisters of the Holy Cross.

"St. John's Hospital, Anderson, founded through the munificence of Mr. and Mrs. John Hickey, represents an important phase of the Congregation's active life, in a constantly growing field of Christian charity.

"At Morris, Illinois, the Congregation conducts St. Angela's Academy and the parochial school attached to the Church of the Immaculate Conception. St. Angela's was founded in 1857, and has won an enviable name in the world of Catholic education. \* \* \* St. Patrick's, Chatsworth; St. Mary's Academy, Danville; St. Mary's School, Westville; St. John's School, Peoria; St. Mary's Infirmary, Cairo; and Our Saviour's Hospital, Jacksonville, are also in the archdiocese of Chicago. Ohio has one house of the Order, Mt. Carmel Hospital at Columbus, an institution which embodies, as some one well expressed it, all that science and heart can give to a home for the sick. Attached to it is a well organized training school for nurses.

"The Eastern houses are near enough together to give the community the strength of union in that province, and at least two of the foundations claim nearly as many years as does the Mother-House itself. St. Patrick's School, Baltimore, was opened in 1859, and St. Joseph's Orphan Asylum, Washington, D. C., was founded in 1856. The latter institution has come to be a landmark in the Capital, and its wise administration has won for it encomiums from men of prominence and national fame. St. Cecilia's Academy has seen much of the changing panorama of Washington life, and viewing it from the heights she has gone on quietly, unaffected by time's vicissitudes. The Sisters who teach St. Peter's School make

St. Cecelia's their home. Holy Cross Academy is in the west end of the city, on Massachusetts Avenue, and numbers among its friends and alumnæ many people of prominence in the District. From Holy Cross are taught St. Matthews' and St. Paul's Schools. The Reverend Dr. Stafford's new school, St. Patrick's Academy, is also in charge of the Sisters of the Holy Cross.

"St. Mary's Academy, Alexandria, goes back to 1869 for its beginning, but can point to its fine newly-appointed Colonial mansion should anyone refer to an old-time atmosphere about the historic Virginia town. In Baltimore, the Sisters direct St. Patrick's School, St. Patrick's Orphan Asylum, and the Dolan Aid Asylum, on South Broadway, while in St. Pius' parish, they conduct the parochial school and St. Catharine's Normal Institute, founded under the auspices of Archbishop Bailey.

"The community is represented at Lancaster, Pennsylvania, by three schools, Sacred Heart Academy, Sacred Heart School and St. Anthony's School. Farthest east is St. Paul's School, connected with the Paulist Church in New York. The southern province claims two foundations,—both in Texas,—St. Mary's, Austin, one of the community's most important houses, and St. Mary's, Marshall. On our way west, we may mention St. Mary's School, Davenport, Iowa. In Utah are some of the community's most ambitious foundations,—St. Mary's Academy and Holy Cross Hospital, splendidly equipped institutions and each doing exceptionally fine work in its line. The Sisters also care for the children at St. Ann's, an orphan asylum which is a monument to the zeal and charity of Bishop Scanlan. Ogden has one of the finest buildings in the State in Sacred Heart Academy, which holds a place second to none among the schools of the west. St. Patrick's School, Ogden; St. Mary's, Park City and St. Joseph's, Eureka, complete the Utah list. In Idaho, the Sisters of the Holy Cross are to be found at St. Teresa Academy and St. Alphonsus' Hospital, Boise City, and at St. Joseph's School, Pocatello. In California, the Sisters at St. Augustine's, Fresno; St. Charles', San Francisco, and Holy Rosary, Woodland, call St. Mary's "home"; and sunlit and fair as is their western abiding place, in days of

trial as in days of jubilee, their hearts turn to the 'old home ground.' "

St. Mary's, besides being the Mother-House of the Sisters of the Holy Cross, is a most important Catholic educational institution for young women in the west. It stands for the highest and best in Catholic education. It is almost a little town in itself, for its buildings include the chapel,—really a church in size and dignity of architecture,—a smaller chapel, a fac-simile of the Holy House of Loretto, and enriched with the indulgences granted to the *Santa Casa*, the presbytery, where the two resident chaplains dwell, the Sisters' Infirmary, the student's Infirmary, the Novitiate, Convent, Academy, College, Conservatory of Music and Gymnasium. The equipment of the school buildings is thoroughly up-to-date, and that the Academic certificate is recognized by the Universities of Chicago and Michigan is evidence of the excellence of the St. Mary's work from a pedagogic point of view. The institution, both as a school and as a religious centre, is in close relation with the Bishop of Fort Wayne, who presides over the formal functions of the Congregation,—Commencement Exercises, Receptions, Professions and the Election of Superiors.

The excellence of the work of the Community is recognized and appreciated wherever the Sisters are, but there is a lack of subjects to meet the demands of the times. This brief sketch would have included many more missions in the list of establishments of the Order had there been Sisters to take charge of the work waiting. Ten openings refused for want of helpers to carry on God's work,—such is the record for the first six months of 1907! "The harvest indeed is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest."

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The following notes, from the Annals of the Congregation of the Sisters of the Holy Cross, supply references necessarily omitted from the foregoing outline-sketch of the Community's history:

1843, Father Moreau sent from France to Notre Dame the large bell, now in St. Mary's belfry.

1845, The same Father sent a statue of Our Lady of Consolation now at St. Mary's.

- 1854, The Rush property, the present site of St. Mary's, was purchased.
- 1855, April 24th, Father Sorin blessed the corner-stone of the new St. Mary's. In August, the Convent and Academy were moved from Bertrand, also the Novitiate from Notre Dame. St. Mary's was incorporated under the laws of Indiana.
- 1859, Loretto Chapel, a fac-simile of the Holy House in Italy, was built.
- 1856, On St. Mary's Campus are two cannon which Commodore Davis presented as souvenirs of the Civil War. These cannon, Lady Polk and Lady Davis, were captured from the Confederates at Island No. 10.
- 1870, The first Council of Administration under the new Constitution was elected; Bishop Luers presided.
- 1875, The Papal Envoys, Roncetti and Ubaldi visited St. Mary's.
- 1876, Council of Administration was elected, Bishop Dwenger presiding; and again in 1882; and a third time in 1889.
- 1892, St. Mary's Chimes published for the first time.
- 1893, Monsignore Satolli visited St. Mary's.
- 1895, Council of Administration was elected; Bishop Rademacher presiding.
- 1896, Final Approbation of Constitution announced by Bishop Rademacher.
- 1897, Sisters sent as nurses in Spanish War.
- 1899, Archbishop Martinelli, Apostolic Delegate, visited St. Mary's.
- 1901, Council of Administration elected; Bishop Alerding presiding. Mother Perpetua, Superior General, Mothers Aquina, Pauline, Sabina and Bethlehem, assistants.
- 1902, Archbishop Falconio, Apostolic Delegate, visited St. Mary's.
- 1904, His Eminence, Cardinal Satolli, visited St. Mary's.
- 1905, June 15th, and August 15th, Golden Jubilee celebrations. Plenary Indulgence obtained for Sisters and pupils on both days, by Bishop Alerding.
- 1907, Council of Administration was elected; Bishop Alerding presiding.

## CHAPTER XIX.

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### RELIGIOUS COMMUNITIES OF WOMEN, CONTINUED.

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#### THE POOR HANDMAIDS OF JESUS CHRIST.

1863.

The community of the Poor Handmaids of Jesus Christ was founded by Miss Catharine Kasper, a native of Dernbach, Germany. She was born May 26, 1820, of humble parents and throughout her childhood displayed the virtues which characterized and ennobled her later life. Humility, charity, compassion for the poor and love of poverty permeated and filled her heart with a great desire of consecrating herself to God. She was animated with the piety of Mary and the activity of Martha and therefore wished to combine the contemplative and active life in the service of her Master. She and two other young ladies took their vows and professed themselves Poor Handmaids of Jesus Christ, on August 15, 1851. Sister Mary (Catharine Kasper) was chosen Mother General of the newly founded community and continued as such until her death, February 2, 1898.

Though poverty reigned in the humble dwelling, which formed the home of the first Poor Handmaids, they proceeded at once to carry out their plans of aiding the poor sick. Mother Mary's filial confidence in the All-providing Hand of our Father never wavered, but confidently awaited the development of his plans. "Behold the handmaid of the Lord; be it done unto me according to Thy word," was her motto and so trusting in God she planted the mustard seed, which sprouted and grew to be a tree whose branches reach far and wide throughout Germany, Austria, England, Holland and North America.

Mother Mary Kasper at first had no intention of engaging in the education and training of the young; she thought that far too high a calling for her community, which she intended

should be consecrated simply to the care of the sick and poor and especially of the orphans. But God had other designs and intended that the infant community should also share in the blessed work of Christian education. The humble servant of God recognized this in the various circumstances, which made it seem expedient to add a teaching body to her young order. Accordingly a normal school for the education of the Sisters, who were to become teachers, was established. They soon entered upon this work and until the breaking out of the Kultur-kampf conducted, in their native country, parochial schools, academies, boarding schools, kinder-gartens and industrial schools. During these troubled times they were deprived of the parochial schools, but continued in charge of the other educational institutions and of the hospitals, sanitariums, infirmaries and private nursing. At present the community numbers about three thousand Sisters. The rules for their government were approved by Pope Pius IX in 1870, and were confirmed by Pope Leo XIII in 1890.

Through the efforts of Bishop Luers and Rev. Edward Koenig, pastor of St. Paul's Church at Fort Wayne, the community entered upon their labors in the diocese of Fort Wayne, on August 3, 1863. The first little band of Sisters, who came to the New World, were eight in number: Sisters Mary Rosa, Eudoxia, Hyacintha, Facunda, Matrona, Henricka, Bella and Remigia. Sister M. Rosa was the first superioress. She returned to Germany in 1872. Of the other seven four are dead, while Sister Hyacintha is still pursuing her holy vocation in Fort Wayne, Sister Henricka in Centralia and Sister Bella in Chicago. The place of their first residence in the diocese was Hesse Cassel, eight miles from Fort Wayne, from which place three sisters were called to Chicago in 1869 by the Very Rev. Peter Fischer, V. G., to take charge of the German orphan asylum. That asylum began with twelve children, but now shelters more than six hundred orphans.

The community established itself in Fort Wayne on May 9, 1869, in the building known as the Rockhill Place. The present convent and chapel were erected in 1883 at a cost of \$32,000. This convent is the provincial Mother-House for all the Poor Handmaids of Jesus Christ in America. Since its establishment the convent has now its third chaplain, the Rev.



Thomas Eisenring, C. PP. S. The other two were Rev. Theodore Hibbelen till February 2, 1886 and Rev. Julius Becks till December 3, 1889. The first young lady, who entered the community of the Poor Handmaids in America, was Miss Catharine Baker (Sister M. Joseph) on February 2, 1871.

The first parochial school, conducted by the Poor Handmaids in this country, was that of St. Paul's Parish at Fort Wayne, of which they took charge on October 5, 1896. They also had charge of the school at Avilla, where they were engaged likewise in the nursing of the sick and of the school at Hesse Cassel, from which schools however they were withdrawn in 1877. Since October 25, 1878 they have conducted the parochial school of St. Joseph's Parish at Mishawaka, where they are engaged also in private nursing. The St. Vincent's Orphan Asylum at Fort Wayne has been entrusted to their care since September 19, 1887. They have been engaged in the work of teaching and private nursing in Arcola since December 19, 1895. A convent of theirs was established at South Bend on September 8, 1899, where they act as private nurses, caring for the sick in their homes. St. Roch's Sanitarium for consumptives was opened December 3, 1899. Their Holy Family Hospital at Laporte has existed since March 1, 1900.

The labors of the Poor Handmaids in the diocese of Belleville are extensive. They are engaged in teaching and private nursing in that diocese at Carlyle, Germantown, Trenton, St. Libory, Mascoutah, Fayetteville, Millstadt, Centralia, Wendelin, Columbia, Hecker, Beckemeyer. In the diocese of Belleville they also conduct St. Mary's Hospital in East St. Louis, St. Vincent's Hospital in Belleville, St. Joseph's Hospital in Breese, and the Sacred Heart Hospital in Aviston. St. John's Orphan Asylum at Belleville is also entrusted to their care.

In the diocese of Alton the Poor Handmaids have charge of St. John's school and St. Vincent's Home, both in Quincy, and of St. Boniface's School in Edwardsville. In the diocese of Superior they conduct St. Joseph's Hospital at Ashland, St. Francis' Hospital at Superior City and St. Mary's Hospital at West Superior. In the Archdiocese of St. Paul they have charge of the St. Alexander Hospital at New Ulm. In the Archdiocese of Chicago they conduct the St. Ann's Sanitarium and the St. Elizabeth's Hospital and Isolation Hospital. From

their convents at 52 Newberry avenue and 212 Hudson avenue they go as private nurses to care for the sick in their homes. In connection with the latter convent is a Kinder-garten in charge of the Sisters. In the same Archdiocese of Chicago they teach St. Augustine's and St. Henry's schools and have charge of the Guardian Angel Orphanage in the city of Chicago and of the Sacred Heart school at Melrose Park.

The provincial heads of the community in America were successively: Mother M. Rosa till 1872 when she returned to Germany and was succeeded by Mother M. Prudentia who gave place to Mother M. Secunda in 1885 and was in turn succeeded by Mother M. Hyacintha till 1904, when Mother M. Secunda, the present provincial superioress, was again placed at the head of the community. The Poor Handmaids in America number four hundred and nine professed sisters, forty-five novices and thirty postulants.

## CHAPTER XX.

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### RELIGIOUS COMMUNITIES OF WOMEN, CONTINUED.

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#### THE SISTERS OF ST. FRANCIS OF PERPETUAL ADORATION.

1875.

The community of the Sisters of St. Francis of the Perpetual Adoration was founded with the approval of the Right Rev. Conrad Martin, Bishop of Paderborn, Westphalia, Prussia, on December 20, 1860, in the town of Olpe, by Mary Teresa Bonzel. Its constitutions were approved by the Holy See on April 13, 1897. Its objects are: The sanctification of its members, perpetual adoration of the Blessed Sacrament, nursing of the sick and the education especially of poor and neglected children. In Germany the congregation numbers about one thousand Sisters in eighty establishments.

Towards the end of the year of 1875, at the invitation of Bishop Dwenger, six Sisters of this community came to the United States. They arrived on December 12th and two days later reached their destination, Lafayette, Indiana. Unknown and without means they entered upon their work of charity. A small house was placed at their disposal, which they occupied until October, 1876. A benefactor, Albert Wagner, donated two lots to them, and on these the first buildings of the present St. Elizabeth's Hospital were erected. The corner-stone was laid on Trinity Sunday, June 11, 1876 and the dedication took place on November 19th, following. In 1879 the east wing, and in 1883 the west wing and the chapel were built. With the growth and prosperity of Lafayette grew also the demands on the Sisters' charity, so that in the course of time the erection of a new hospital became necessary. It was built in 1896, and the formal opening took place on January 6, 1897, after a pontifical high mass celebrated by Bishop Rademacher. This hospital, at that time, was deemed of sufficient size to meet all requirements of the Sisterhood for many years, but

the institution grew so rapidly, that the building proved inadequate to meet the demands of charity, and in 1904 a large addition was decided upon, one wing to serve as the St. Francis' Convent for the Sisters, and another to contain a spacious chapel and to complete the original plan of St. Elizabeth's Hospital.

The last addition is a substantial three-story structure of brick and stone, with basement and attic. The basement contains kitchen, dining rooms, and rooms for domestic purposes. On the first floor are the offices, parlors, private rooms and dispensary. On the second and third floors are dormitories and private rooms; also, community rooms. The attic contains dormitories and storage rooms. All the floors are reached by elevator. Pressed brick, sand-stone and terra-cotta trimmings are notable features of the building's exterior.

The new chapel is of Gothic design, 128x50 feet. Pillars divide it into three aisles, the middle one 46 feet 6 inches, the side aisles 29 feet high. From the capitols of the pillars rise the groined arches of the ceiling, which, like the walls, is decorated in chaste colors, showing various religious emblems and designs. The sanctuary is notable for the harmonious blending of the colors of the decorations with the artistic memorial windows encircling the main altar. Of these windows there are seven in the sanctuary, and two in one and four in the other transept; two are in front of the chapel and eight in the side walls. The main features, however, are the three altars and the communion rail, all exquisitely carved in pure white marble. The sanctuary, the aisles and the sacristy floors are inlaid with mosaic tiling of artistic design. The dedication of the new chapel and the consecration of the three marble altars was solemnly performed by Bishop Alerding, assisted by a great number of priests, on December 31, 1905.

The first superioress of the six sisters who came to Lafayette in 1875 was Sister Clara. After her death in 1878, Sister Deo Gratias was appointed to the office. In 1884 she was recalled to Germany and Sister Hyacintha became her successor. In 1886 she also returned to Europe, and was succeeded by Sister Alphonsa, who was, at the same time, appointed Superioress Provincial of all the establishments of the community in the United States. Sister Alphonsa remained at

the head of the community until May 18, 1900, when she was called to her eternal reward. The best tribute that can be paid to her memory is that given by the splendid development and achievements of the Order under her leadership. The office made vacant by her death was filled on June 21st by the appointment, as Superioress Provincial, of Sister Josepha who is still at the head of the community.

Only a small part of the magnificent work done by the Sisters of St. Francis of the Lafayette community is manifested in their local establishment. Besides those in the diocese of Fort Wayne, the Sisterhood established and conducts branch houses in the dioceses of Omaha, Denver, Kansas, Indianapolis, Cleveland, Nashville, Lincoln, St. Joseph, St. Louis, Chicago and Louisville. They have the following hospitals in Indiana: St. Elizabeth's at Lafayette, St. Margaret's at Hammond, St. Joseph's at Logansport, St. Edward's at New Albany, St. Anthony's at Terre Haute and St. Anthony's at Michigan City. In Illinois: St. Francis' at Evanston. In Ohio: St. Alexius' and St. John's at Cleveland. In Tennessee: St. Joseph's at Memphis. In Kentucky: St. Anthony's at Louisville. In Colorado: St. Anthony's at Denver, St. Francis' at Longmont, and St. Francis' at Colorado Springs. In Nebraska: St. Joseph's at Omaha, St. Mary's at Columbus, St. Francis' at Grand Island, St. Elizabeth's at Lincoln. In Kansas: St. Mary's at Emporia.

The Sisters of St. Francis have charge of the following schools. In Indiana: In St. Boniface's and St. Lawrence's at Lafayette, in Sacred Heart at Fowler, in St. Joseph's at Kentland, in St. Mary's at Dunnington, in Sacred Heart at Remington, in St. John's at St. John, in St. Martin's at Hanover, Centre, in St. Casimir's at North Hammond, and in St. Bridget's at Logansport. In Tennessee: In St. Mary's at Memphis. In Kansas: In Sacred Heart at Emporia, and in St. Joseph's at Olpe. In Missouri: In Immaculate Conception at Union, in St. Mary's at Wien, in St. George's at Hermann, in St. Ann's at Clover Bottom. In Nebraska: In Immaculate Conception at Omaha, in St. Francis' at South Omaha, in St. Francis' at Columbus, in St. Francis' at Lincoln, in St. Bernard's at St. Bernard, in St. Mary's at St. Mary, in St. Anthony's at St. Anthony, in St. Francis' at Humphrey, in St. Joseph's at Platte

Centre, in St. Stanislaus' at Duncan, in St. Michael's at Tarnov, in St. Boniface's at Monterey, and in SS. Peter and Paul's at Krakow. In New Mexico: In Our Lady of Guadalupe's at Pena Blanca and in Our Lady of Gaudalupe's at James. They conduct a high school in St. Mary's Parish at Memphis, Tennessee, and an Academy in St. Francis' Parish at Columbus, Nebraska.

In 1893 the Sisters accepted the charge and management of the St. Joseph's Diocesan Orphan Asylum at Lafayette. The number of Sisters there is twelve. In 1897 the Sisters of St. Francis opened the St. Anthony's Home for the Aged in Lafayette.

The total number of the members of the Lafayette community of the Sisters of St. Francis in the United States is: five hundred and thirty-five professed Sisters, ninety novices, nineteen postulants. The general mother-house of the Sisters of St. Francis of Perpetual Adoration is at Olpe, Westphalia, Germany. The Provincial Mother-house and Novitiate for America is St. Francis Convent at Lafayette, Indiana.

## CHAPTER XXI.

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### RELIGIOUS COMMUNITIES OF WOMEN, CONTINUED.

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#### THE SISTERS OF ST. JOSEPH. 1888.

The celebrated missionary, Rev. John Medaille, S. J., of Le Puy, was the founder of the Congregation of the Sisters of St. Joseph, in the year 1650. The purposes for which it was established were: First, that the members of it labor earnestly for their own sanctification, aspiring to the most sublime degree of Christian perfection; second, that they assist their neighbor, as far as possible, by every work of mercy, both spiritual and corporal.

The Sisters came to America in 1836, under the auspices of Bishop Rosati, locating at St. Louis. Since that year they have been introduced into many of the dioceses of the United States. In the year 1888 three Sisters of St. Joseph moved by the apostolic spirit, left their convent at Watertown, New York. They journeyed to Cape Vincent, and at this point crossed the St. Lawrence river to Kingston, Canada. It was a hazardous trip, for the spring thaw had begun and the ice was beginning to break. It was not without difficulty that a stage driver was secured to take them across the river. Before mounting the box the driver informed his patrons, that he must drive rapidly, to lessen the risk of breaking through. As they sped along the ice rose and fell, under the flying hoofs of the horses, and it was with a sense of relief and many a fervent thanksgiving to God, that the now thoroughly frightened Sisters left the vehicle. From Kingston they continued their journey by rail. Passing through Canada they encountered severe snow-storms, and they were almost frozen waiting to make connections at three different points. Many other obstacles hindered their progress. But, divine Providence over them, they reached their destination, Tipton, on the afternoon of March 15th, after three days of travel.

Tipton, at that time, was a small county seat depending almost entirely upon the farmers for its life and traffic. There

were few Catholic families in the vicinity and the church was a small brick building, of which Rev. F. G. Lentz was the resident pastor. This priest with the approval of Bishop Dwenger, had induced the Sisters to come, and he now met them at the station with every demonstration of joy. All the members of the parish, old and young, vied with each other to bid the Sisters welcome and to supply their needs. For two weeks the Sisters partook of the hospitality of a kind lady, until their little cottage, on North Oak street, was ready to receive them. Only one room of this cottage was plastered; being used as a parlor during the day, then when calling hours were over, beds were brought in and removed in the morning, that breakfast might be served. These were times of trials, but the Sisters never lost courage. Total strangers to the people they soon became acquainted, and visions of the good that was to be accomplished in this new and wild country rose up to cheer them.

The parochial school composed of a few children, but recently organized, had been taught by a secular teacher. Two rooms were now formed and the classes established by September of the year of their arrival. The first years of the Sisters' life in Tipton were filled with labor and anxiety. Their numbers were few, and they were unable to cope with the work which they found awaiting them. Sometimes it required more than ordinary religious fervor and courage to sustain the thought, that anything was being accomplished; unless it be the complete self-abnegation of the Sisters teaching school, making linens for the altar, training the choir, visiting the sick and the dying, and at eventide repairing to their little home, and with voices that never faltered, giving thanks to God for the rough, yet blessed path, they had chosen as their own. At one time the star of the little community it seemed was about to set, when Reverend Mother Gertrude was stricken with fever; but after weeks of anguish and suspense, of watching and praying, she was restored to her former health. Then too, five mounds in the Catholic cemetery marked the place, where rest the mortal remains of five devoted souls.

Providence, ever kind and propitious, inspired the wealthy father of Mother Gertrude to provide the means necessary for the erection of a suitable convent for the Sisters. This structure



was erected in 1891, when the little cottage on Oak street was abandoned, and the Sisters moved into their new and commodious St. Joseph's Convent. The first graduation class of the high school received their diplomas in 1892; and this was repeated each year until at the present time, the Sisters point with pride to the numerous membership of the St. Joseph's Alumnæ Association.

In 1893, Bishop Rademacher appointed Rev. Anthony J. Kroeger the Spiritual Director of the Sisters. It was at his suggestion that the valuable two hundred acre farm, located about one mile from Tipton, was purchased. The treasury of the community being empty, Father Kroeger himself furnished the required purchase money. On account of the rapid growth of the institution, the demand for more room and better accommodations became urgent. A splendid structure was erected, in 1903, to supply the demand. The new building stands on the two hundred acre farm, over-looking a scene of rural beauty and peace. The pure country air and the delights of the rustic scenery contribute to make it an ideal home for the student. Here are seen beautiful drive-ways, cement walks, artistic flower-beds, numerous shade trees, and a large campus on which the young ladies indulge in out-door games, and especially the fine, new gymnasium. The building, which is the Mother-house of the Sisters of St. Joseph and St. Joseph's Academy for young ladies, has a frontage of over 150 feet and a depth of 53 feet, and including the basement is five stories high. The basement, constructed of granite bowlders skillfully cut and laid, is occupied by steam boilers, the kitchen, the laundry department, two refectories and store rooms. On the first floor are the parlors, the chaplain's apartments, the chapel, reception rooms and the private offices of the Mother Superior and the Secretary. The class rooms, music rooms, library, commercial hall, a large assembly room, and sewing rooms occupy the second floor. The rest of the building is devoted to private rooms and sleeping apartments. The building can accommodate about one hundred students.

St. Joseph's Academy, the parish schools at Tipton, Delphi, Elwood, Kokomo and St. Bridget's in Logansport are conducted by the Sisters of St. Joseph, and are all in a flourishing condition.

## CHAPTER XXII.

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### RELIGIOUS COMMUNITIES OF WOMEN, CONTINUED.

1. THE SISTERS OF PROVIDENCE. 2. THE SISTERS OF THE MOST PRECIOUS BLOOD. 3. THE SCHOOL SISTERS OF NOTRE DAME. 4. THE SISTERS OF ST. AGNES. 5. THE FRANCISCAN SISTERS OF THE SACRED HEART. 6. THE FELICIAN SISTERS, O. S. F. 7. THE SISTERS OF THE HOLY FAMILY OF NAZARETH. 8. THE SISTERS OF ST. DOMINIC. 9. THE SISTERS OF ST. FRANCIS.
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#### 1. THE SISTERS OF PROVIDENCE.

1845.

It was in Maine, a province of France, that the community of the Sisters of Providence sprang into existence in 1806. Maine was the first to repair the fearful ravishes of the reign of terror. First and foremost in this work was the saintly Abbe Dujarie, pastor of the church of Ruille-sur-Loir, diocese of Le Mans. His noble work materialized in the formation of a religious community, the Sisters of Providence. His community combined the active with the contemplative life. The end proposed was to honor divine Providence by the education of youth and works of charity.

The new community grew so rapidly and spread so widely that its reputation crossed the Atlantic; and in 1845, when a call from the wilds of Indiana reached Ruille, six valiant heroines, Mother Theodore the leader, responded. Mother Theodore possessed extraordinary mental endowments with a remarkable talent for government and a charming personality. Her marvelous success in the supervision of first class institutions during her nineteen years experience in the community had attracted the attention of the Royal Academy, and a Prefecture of the "Forty Immortals," after a profound test of

her abilities, bestowed upon her medallion decorations of royal distinction. Thus was the saintly foundress eminently fitted for her apostolate of education in the New World. In the short space of fifteen years her work was accomplished—she had solidly established the community. Her work has been ably continued by her successors. It has spread from the home diocese of Indianapolis to the dioceses of Fort Wayne, Grand Rapids, Omaha, Peoria, and to the archdioceses of Baltimore, Boston and Chicago. The community now numbers nearly a thousand, with a charge of twenty thousand children. St. Mary's Academic Institute, at St. Mary-of-the-Wood, is one of the foremost educational centers in the country.

The Sisters of Providence were the first religious teachers in Fort Wayne. At the invitation of Father Benoit three Sisters from the infant colony opened St. Augustine's school in September, 1845. God blessed the work; it increased and prospered. New buildings and additions were erected at various times, but the Academy stands on the very site of the pioneer school. The Golden Jubilee, celebrated in 1895, was participated in by the leading ladies of the city, who claim St. Augustine's Academy as their Alma Mater. Another institution in Fort Wayne is St. Catharine's Academy, though of more recent date.

Besides these two Academies the Sisters are conducting several academies and parochial schools in the diocese: namely, in St. Mary's parish in East Chicago; in All Saints', St. Joseph's and St. John's parishes at Hammond; in Hartford City; in St. Mary's parish at Huntington; in St. Mary's and St. Ann's parishes at Lafayette; at Peru and at Whiting.

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## 2. THE SISTERS OF THE MOST PRECIOUS BLOOD.

1853.

The community of the Sisters of the Most Precious Blood, whose Mother-house is located at Maria Stein, Mercer county, Ohio, was established in 1834 at Loewenberg, Switzerland. The Very Rev. Francis de Sales Brunner assisted by his saintly mother, the Ven. M. Anna Brunner, was the founder. The little community was prosperous; its chief object was the

vation of the Most Precious Blood. In 1844 it had grown to such proportions that it could extend its activity to the New World. Father Brunner remained the spiritual director of the community till his death in 1859. It was he who, in 1853, bought two hundred and forty acres of land in Jay county, Indiana. A small log house was erected, which served as the first convent in the diocese of Fort Wayne. For several years the Sisters had to contend with extreme poverty and untold hardships. The blessing of God, however, rested upon their humble work, and, some years later, a more spacious building was erected, large enough to accommodate from forty to forty-five Sisters. Two Sisters teach the parochial school, located about one-fourth of a mile from the convent.

Prayer and manual labor form the occupation of the community. By day and by night the Precious Blood of Jesus is offered to the Heavenly Father not only for the needs of the community itself, but also in behalf of Holy Church in general and the world at large. The zealous Sisters, engaged also in the work of Catholic education, established a parochial school at Winamac in 1873, at Garrett in 1888, in St. Joseph's Church at Laporte in 1896, in the Precious Blood parish at Fort Wayne in 1898, and at Rensselaer in 1903. They have the care also of the culinary department in St. Joseph's College and the so-called Indian School near Rensselaer. In 1901 the Kneipp Sanitarium near Rome City came into their possession.

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### 3. THE SCHOOL SISTERS OF NOTRE DAME.

1865.

On July 31, 1847, a missionary band of four Sisters, accompanied by their venerable foundress, landed in New York; these four Sisters, known in later years as Mothers Caroline, Seraphina, Magdalena and Mary, were the pioneers of the School Sisters of Notre Dame in America. St. Peter Fourier of Lorraine, founder of the Congregation of these Sisters in 1597, is venerated as their special patron. The Order instituted by him was introduced into Bavaria, but during the troublous times of Napoleon I, it was suppressed in that country. However, religious education was not to cease,

for God raised up two holy men, Bishop Wittmann of Ratisbon and Father Sebastian Job of Vienna, whose life's aim was to found a teaching Sisterhood for the poorer classes. This they succeeded in doing, modifying the Rules of St. Peter Fourier, as the times and circumstances demanded. Mother Teresa (Gerhardinger), born in 1797, for years a secular teacher under the guidance of the pious Bishop, became the first superioress of the new Congregation in 1833, at Neunburg, near Ratisbon. In 1841 the Mother-house was removed to Munich, and here the Mother-general of the School Sisters resided.

At the invitation of Bishop O'Connor of Pittsburg, Pennsylvania, the Sisters came to America, and their first mission, which they were obliged to abandon later, was at St. Mary's, Elk county, Pennsylvania, a small settlement in the wilderness. Mother Teresa remained one year in America, and when she returned to Munich the Sisters were teaching at St. Mary's in Pennsylvania and in three of the Baltimore schools. In the latter city Mother Teresa established the first American Mother-house. In 1850 Mother Caroline was appointed Mother-vicar of the American houses, and was directed to open a Mother-house in Milwaukee. In 1880 she was elected Commissary-general for America; and this office she held till her death in 1892. The Eastern houses were formed into a separate province in 1876, with the Mother-house in Baltimore. A southern province, with its Mother-house at Santa Maria in Ripa, South St. Louis, was formed in 1897.

Mother Caroline's labors during the first forty-five years of the Congregation's existence in America merited for her the veneration due to a foundress. She enjoyed the esteem of the Bishops of Fort Wayne; and St. Mary's mission, at Fort Wayne was the first established in Indiana, on September 2, 1865. The first community consisted of three Sisters and a candidate; and they were welcomed warmly by parents and children. At that time the attendance at school was two hundred girls; the boys being taught by lay-men in the school building on the opposite side of the street. In 1880 the Sisters assumed charge of the lower and middle classes of the boys' school; and ten years later they took the higher class of boys also. The enrollment was at that time about four hundred and fifty, four Sisters teaching the boys and four the girls, with two grades

in each room. At the present time the school has an attendance of about five hundred and fifty pupils. The Sisters in community number fourteen, and eleven of these are engaged in teaching.

The School Sisters took charge of the following schools in the diocese of Fort Wayne: Fort Wayne, St. Mary's, in 1865; Huntington, SS. Peter and Paul's, in 1868; Logansport, St. Joseph's, in 1877; Fort Wayne, St. Peter's, in 1881; Chesterton, in 1894; Michigan City, St. Mary's, and St. Stanislaus', and Alexandria, in 1897; and Lottaville, in 1905.

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#### 4. THE SISTERS OF ST. AGNES.

1872.

The community of the Sisters of St. Agnes had its beginning in 1858, when Rev. Caspar Rehol organized a society of young women in Barton, Washington county, Wisconsin; its permanent establishment, however, dates from August 1, 1870 in Fond du Lac, Wisconsin, when the Right Rev. J. M. Henni, at the time Bishop of Milwaukee, approved the community. On July 24th of the same year Mother Mary Agnes (Hazatte) was selected Superior General, a position she held till her death, March 6, 1905. Their convent was erected in 1877 and in 1887 a chapel was added, in the Gothic style of architecture, which is said to be one of the finest in the State. The principal object of the community of St. Agnes is the Christian education of the youth; to which may be added the care of the sick, the aged and the orphan. At the present time the Sisters of St. Agnes are laboring in ten different dioceses of the United States.

Their work in the diocese of Fort Wayne dates from 1872, when Rev. N. W. Giedl, with the consent of Bishop Dwenger, gave them charge of the parochial school at New Haven. Other schools in the diocese, of which the Sisters have charge, are the following: The parochial school at Columbia City, since 1880; at Decatur, since 1881; at Sheldon, since 1882; at Crown Point, since 1882; in Muncie, since 1887; at Monterey, since 1894 and in Besancon, since 1900.

## 5. THE FRANCISCAN SISTERS OF THE SACRED HEART.

1876.

The community of the Franciscan Sisters of the Sacred Heart has its Mother-house and Novitiate at Joliet, Illinois. Owing to political disturbances in Germany the Order was dispersed in 1876 and emigrated to America. They established themselves at Avilla, Indiana, but with the consent and approval of both Archbishop Feehan and Bishop Dwenger they transferred the Mother-house to Joliet, Illinois, in 1883. A number of the Sisters, however, remained at Avilla and established there a Home for the Aged Poor, known as the Old People's Home. The Rev. D. Duehmig, pastor at Avilla, was their special benefactor. The resident chaplains of the Home have been: Rev. Joseph Flach, from 1876 till 1878; Rev. Theodore Borg, from 1878 till 1887; Rev. John Hoss, from 1887 till 1889; Rev. Sebastian Ganther C. PP. S., from 1889 till 1896; and Rev. Bernardine Abbink O. S. F. since 1896.

The Sisters also engage in the work of education and have had charge of the public school in Avilla, from 1877 till 1881, when it became a parochial school. Besides this school the Sisters have also cared for St. Joseph's school at Hesse Cassel, since 1877; of the St. Joseph's school at Dyer, since 1878, being a public school until 1901; of St. Ann's school at Ege, since 1879; and of the parochial school at Schererville, since 1886 which also was a public school until 1900.

The community at the present time numbers 268 professed Sisters, twenty-nine novices and fifty postulants. It has charge of nine schools, two orphan asylums and one home for the aged poor.

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6. THE FELICIAN SISTERS, O. S. F.

1880.

The community of the Felician Sisters was founded in Warsaw, Russian Poland, on November 21, 1855 by Mother M. Angela (Miss Sophia Truszkowska) under the direction of Rev. Honorat Capuchin. In 1864 the Russian government disbanded religious orders and in consequence this community

dispersed. After a short time, however, but not without great difficulties the Sisters reorganized in Austria. At the invitation of Rev. Joseph Dombrowski five Felician Sisters emigrated from Cracow, Austria, and arrived in this country on November 21, 1874. They took charge of the Polish parochial school at Polonia, Portage county, Wisconsin, where the first convent of the community in the United States was erected. The American province of this order, dependent on the Mother-house in Cracow with a provincial house and novitiate in Detroit, Michigan, was established in 1882. Since 1900 another Mother-house and novitiate for the East was opened at Doyle, Erie county, New York.

The Felician Sisters at the request of Rev. J. Machdzicki, pastor of St. Mary's Church at Otis took charge of the parochial school of that place in the year 1880, of which they have charge at the present time.

This community has a membership of about 800 Sisters in the United States; in charge of seventy-four parochial schools, four orphanages, two asylums for the aged poor and one hospital.

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## 7. THE SISTERS OF THE HOLY FAMILY OF NAZARETH.

1902.

The community of the Sisters of the Holy Family of Nazareth was founded, under the auspices of Pope Pius IX, in Rome, in the year 1874, by a noble Polish lady, who died in the odor of sanctity on November 21, 1902. The good works in which the Sisters are engaged are Christian education, the care of the sick, and also the care and education of orphans. The Most Rev. Patrick A. Feehan, Archbishop of Chicago, introduced the Order into the United States, in the year 1885. These Sisters have their Mother-house in Rome, of which Mother Mary Lauretta is Superior General, at the present time. The Provincial-house in the United States is located at Chicago, where Mother Mary Sophia is Superior Provincial. They have charge of the parochial school of St. Casimir's and St. Stanislaus' Churches, at South Bend. They conduct institutions also in the Archdiocese of Chicago and Philadelphia, and the dioceses of Brooklyn, Columbus, Pittsburg and Scranton. The



community has 500 Sisters, conducting twenty-seven parochial schools, one academy, one hospital, and one orphanage.

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#### 8. THE SISTERS OF ST. DOMINIC.

The Mother-house of the Sisters of St. Dominic is located at Adrian, Michigan. These Sisters have charge of the parochial schools at Earl Park, and of St. Bavo's, at Mishawaka.

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#### 9. THE SISTERS OF ST. FRANCIS.

1906.

The Mother-house of the community of the Sisters of St. Francis is located at Maryville, Missouri, in connection with St. Francis' Hospital. It was founded with the approbation of Right Rev. Maurice F. Burke, Bishop of St. Joseph, Missouri, in the year 1894. The beginning of the institution dates from September 8th, of that year, when the Sisters took up their residence in a dwelling house, which had been remodeled into a twelve-room temporary hospital. These quarters were found inadequate and a building 68x50 feet, containing forty-two rooms was completed on November 26, 1895; but an addition of 46x92 feet was found necessary. Still another addition was made in 1903; so that now St. Francis' Hospital, located on a block between Davis and Saunders streets, fronting on Front street, is a large three-story and basement brick structure, 160x92 feet. The building has eighty rooms, a beautiful chapel and a large dormitory for the Sisters. Mother M. Augustine is Superior with forty Sisters under her charge. Among other hospitals they have charge of the Wabash railway hospital at Peru, known as St. Ann's Hospital.

## CHAPTER XXIII.

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### INSTITUTIONS OF CHARITY.

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#### DIOCESAN ORPHAN ASYLUMS.

The Civil War, which spent itself at the cost of much life and wealth, left after it the orphan. Many of these were Catholic and, although the State made public provision for their support, it was plain that something must be done to save these children to the Faith. It was Bishop Luers, who initiated this great work of charity in the spring of 1865, when he purchased a tract of land in the suburbs of Fort Wayne, as the site for an orphan asylum. First his Vicar-General, the Very Rev. Julian Benoit, and later on the Rev. E. P. Walters, were commissioned by the Bishop to solicit money, for the erection of the necessary buildings. When, in the fall of 1865, Pope Pius IX proclaimed a solemn Jubilee, for the gaining of the indulgence of which an alms was required for some work of charity, Bishop Luers designated the orphan asylum as this special charity. He also addressed several pastoral letters to his diocesans, in one of which he says: "In our day, many sympathize as little with poor Jesus as did the Jews of old, who only longed for a rich Messiah. They seek Him to this day without finding him, as Christ Himself told them. The promises of God in regard to the poor are disregarded, because the painful vices of avarice and pride have taken possession of their hearts. The spirit of religion and the love of neighbor impelled our forefathers, to erect magnificent churches, schools, orphan asylums, hospitals, universities, and other like institutions, to give learned men and saints to the land. Within these institutions men were trained for the object of their existence, and while the *Te Deum* resounds within those time honored walls, it is reechoed by the saints above, who erected those buildings."

Much as the Bishop desired to commence the erection of the asylum, in 1866, unavoidable delays occurred in carrying out his plans. The following extract from an admirable

address on this subject, sent out immediately after the spiritual retreat of the clergy held at Notre Dame in 1867, will explain the situation: "Dearly Beloved in Christ:—The number of orphans has lately increased to such an extent, that the erection of an asylum for them has become an imperative necessity. It is a holy duty, incumbent upon us all, to take care of the spiritual and bodily wants of those, who have no longer father and mother to do it for them, and who like strangers now wander over God's wide earth, imploring our pity, mercy, and love. A year ago I purchased twenty-five acres of land, adjoining the city, for the purpose of building such an asylum upon it; but as yet it has not been commenced. On this all important matter I consulted with the clergy, lately assembled in spiritual retreat at Notre Dame, and as building materials and labor are yet very high, the building to be erected would cost from \$30,000 to \$35,000, which amount would have to be on hand immediately. To obtain this seems to be a matter of impossibility. It was therefore unanimously agreed, to accept the favorable offer of the Spilter Farm at Rensselaer, for \$18,000. This place contains 933 acres; 650 of which are under fence, 200 under cultivation, 200 wood, the balance prairie. There are on it two dwelling houses, one of which contains twelve rooms, affording accommodation for forty or fifty orphans. Experience teaches that not a few of those, who have been raised in the asylums of our large cities, for want of suitable employment and from other unavoidable causes, have not realized the expectations, considering the extraordinary care and attention bestowed upon them. Here, upon the farm selected, the children can have employment suitable to their age and strength, and growing up with industrious habits, they can become men, who will be an honor to the institution, and a source of consolation to their benefactors."

Having purchased the Spilter Farm, Bishop Luers appointed the Revs. E. P. Walters, George Steiner, J. Mayer, P. P. Cooney C. S. C., to collect throughout the diocese, and to prepare the buildings on the farm for the orphans. The Rev. Joseph Stephan was given charge of the institution. In September of 1868, thirty-five orphans found shelter here under the care of the Sisters of the Holy Cross. A circular addressed to the Clergy and Laity of the diocese, and dated

at Fort Wayne December 10, 1869, is characteristic of Bishop Luers, and reads as follows:-

"We shall soon celebrate the Festival, which commemorates the Birth of the Redeemer of the world, and presents to our view the Divine Babe, lying in the manger of Bethlehem. The recurrence of this Festival is an occasion of great joy, especially to those families, whose members habitually fulfill their religious duties; and if in some there is negligence in the service of God during the year, Christmas is a time of reconciliation; all may, therefore, participate in the joy of this Festival. In these days of rejoicing, when you give thanks to God for the birth of your Saviour, and for all the spiritual gifts that flow therefrom,-as well as the comforts of life which you have received from His bountiful hand, remember the poor in the orphans, who appeal to you to help them in their need, to clothe them and give them shelter from the frost and rain, and to prevent them from perishing with hunger.

"As God has given you the fruits of this world, lay up for yourselves a treasure in heaven, by giving of your abundance to those who are in want. Do not begrudge a couple of dollars to the orphans. Be more manly, more human and more generous, than to make a wry face over a small portion of your abundance, given to the poor. God loves a cheerful giver. Do not, then, part with a few dollars, as if so many sound teeth were being pulled out of your head. Open wide your purse, give with a generous heart; avoid the stigma of stinginess, that mark of little souls and sordid hearts. Have a laudable respect for yourselves, as men occupying respectable positions in society, as Christians professing to be followers of our Lord, who loved the poor, and do not give merely twenty-five cents, when you could give four times that amount; do not place ten cents upon the collection plate, when you could give at least half that number of dollars. That you all may have an opportunity of fulfilling your duty of giving alms, we hereby direct that on Christmas-day the usual collection be made, in all the churches and stations, for the benefit of the Orphan Asylum, in which you should all take the greatest interest. Invoking upon you the abundant graces, which the Infant Jesus desires to bestow upon you all, and most particularly wishing that your hearts may be touched by com-

passion for God's suffering poor, we commend you all to the Sacred Heart of Jesus, and to the Patronage of Our Lady of the Sacred Heart."

Bishop Luers seemed quite at home, with his children at the orphan asylum. He used to assign work to them, and took part in their devotions and in their sports. He looked after the interests of the asylum, wherever opportunity offered, and after his death it was discovered, that he had had his life insured for \$10,000, for their benefit.

The house on the Spilter farm was turned into a Sisters' residence and school. Bishop Luers erected a two-story building for \$3,000, the first story of which was used for a chapel, and the upper story for a dormitory and the pastor's residence, for which three rooms were set aside. Father Stephan, the first priest in charge, remained until 1870. He was succeeded by: Rev. Henry Renson, about one year; Rev. August Young, from August 16, 1869 to October 1871; Rev. Bernard Kroeger, from September 1872 till March 1, 1875; Rev. B. Hartmann, from March 1, 1875 till August 1876; Rev. Matthias Zumbuelte, from August 1876 till January 27, 1887.

Father Kroeger erected a two-story building, where St. Joseph's College now stands; the lower story of which was used for a school and two rooms for hired men, and the second story served as a dormitory for the girls. The cost of this building was about \$1,600.

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### 1. ST. JOSEPH'S ASYLUM FOR BOYS.

The Rev. George A. Hamilton, pastor of St. Mary's Church, Lafayette, who died April 8, 1875, bequeathed in his will real estate and money to the value of about \$10,000, for the establishment of a manual labor school for orphan boys, in the vicinity of Lafayette. The real estate included 580 acres, located between Lafayette and the Battle Grounds. This land had been devised to Father Hamilton by William B. Davis, better known as Indian Bill. Besides this gift, another donation of fifty-one acres of land south of Lafayette, was made by Owen Ball and J. B. Falley. On this land, Bishop Dwenger began the building of St. Joseph's Orphan Asylum for boys, in 1875. It is a four-story structure with a basement covering

an area of 121x113 feet; the tower of it rises to a height of seventy-five feet, and affords a fine view of the city and surrounding country. The cost was \$33,000. In April 1876, thirty-five orphan boys from the asylum at Rensselaer took up their abode here, in charge of seven Sisters of the Holy Cross, Rev. B. Hartmann being the chaplain, who remained till July 1880. After him, the Rev. John H. Guendling had charge until July 20, 1898, when he was succeeded by his brother, the Rev. Charles B. Guendling, who has had the care of the institution since July 20, 1898. When the Sisters of the Holy Cross were recalled to Notre Dame, the Sisters of St. Francis, from the Mother-House at Lafayette, succeeded them at St. Joseph's Asylum in 1894.

Additional ground of eighty acres was bought by Father John Guendling for \$4,300. This tract of land lies due east of the Asylum, extending to Ninth street and the Big Four railway tracks on the south. Within the past four years a fine stretch of land on the west side has been reclaimed from the condition of a swamp, and is now known as the Orphan Park. The Ferry-boat and equipment with admiralty rights on navigable rivers was bought for \$1,200. The Board of Works of the city of Lafayette donated the institution perpetual free water, and the promise of the city Fire Apparatus when needed.

The house on the farm was enlarged to double its capacity. The Ferry received a new outfit of boat, cable, ropes and ferry-man's house, at a cost of \$1,350. After much hard work and the expenditure of considerable money the Asylum is in first class condition, and the surroundings present an attractive appearance. In like manner the farm has improved and is also at the present time all that could be desired.

Father Charles Guendling states that during the past twenty-seven years the cash maintenance of a child averages annually about \$44.00; this includes clothing, shoes, schooling, medicine, board and lodging, amounting actually to about eleven cents a day. The Asylum has had under its roof about 1284 children; 163 were baptized, 487 made their first Communion there and 385 were confirmed; and thirty-eight died. At the present time the Asylum has the care of 133 children. It has been estimated that the improvements and repairs

made by Father John Guendling amounted to \$27,000, and those made by Father Charles Guendling aggregating the sum of \$29,000.

## 2. ST. VINCENT'S ORPHAN ASYLUM FOR GIRLS.

In the years 1886 and 1887, the twenty-five acres of ground, located within the present corporate limits of Fort Wayne, bought by Bishop Luers, were utilized by his successor, Bishop Dwenger, who erected on it the present St. Vincent's Orphan Asylum. The building is of brick, has a basement and four stories, the tower having a height of 125 feet. The basement contains vegetable and fruit cellars. The chapel, 24x55 feet, with sacristy, reception parlor, dining-room, sewing-room, kitchen and bakery are on the first floor. The second floor has two school-rooms, four rooms for the Sisters, sewing-room, spare-room, nursery and infirmary. A second infirmary, another spare-room, linen-rooms, bath-rooms, etc., are located on the third floor, the latter also on the second floor. The fourth floor has a linen-room and a large dormitory. The building covers an area of 126x100 feet, and was erected at an outlay of \$49,289.

In 1905 the Knights of Columbus realized about \$9,000 by the holding of a fair for the benefit of the asylum. This money was spent in the erection of a laundry building and a complete laundry outfit. The play-house was also built, as well as a hennery with an incubator. A beautiful grotto was supplied by the former orphans of the institution at a cost of several hundred dollars. The building is provided with convenient fire escapes.

The total number of orphan girls cared for up to date is 866: at the present time the inmates number 106. The Poor Handmaids of Jesus Christ have had charge of this institution from the beginning, at present there are twelve Sisters and one postulant. The Rev. B. T. Borg was the first resident chaplain, from 1887 till December 22, 1904, the date of his death. The Fathers C. PP. S. residing at the mission-house in connection with the Church of the Most Precious Blood, attended the Asylum from the death of Father Borg till April 1, 1907; on which date the present resident chaplain, Rev. L. R. Paquet, was appointed.

## CHAPTER XXIV.

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### INSTITUTIONS OF CHARITY, CONTINUED.

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#### HOSPITALS.

The diocese of Fort Wayne is rich in hospitals conducted by religious communities. They are found dotting the diocese in every direction, and are the best evidence of active Christian Charity and of the most generous support by Catholics and non-Catholics. All these hospitals are in a most flourishing condition. A list of them with a short sketch of each is given here, in the chronological order of their establishment:

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#### 1. ST. JOSEPH'S HOSPITAL, AT FORT WAYNE.

1869.

St. Joseph's Hospital, located on the corner of Main street and Broadway in Fort Wayne, was established on May 9, 1869. The building on this site, known as the Rock-hill Place was remodeled and is now a part of the hospital. The convent of the Poor Handmaids of Jesus Christ, their Mother-house in America, is in connection with the hospital, as also a normal school for the teaching Sisters. Additions have been made of the south wing, 130x30 feet in 1892 and in 1896 a fourth story was added to the old building for a spacious operating room, equipped with all modern conveniences. The hospital has a second operating room on the first floor of the south wing. The average number of patients is from 800 to 900 annually. It is open to all, rich and poor, regardless of race, language or creed. The chaplains of the convent also attend to the spiritual needs of the patients. These chaplains have been three in number: Rev. Theodore Hibbelen till February 2, 1886, Rev.



Julius Becks till December 3, 1889, and since that time the Rev. Thomas Eisenring, C. PP. S.

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## 2. ST. ELISABETH'S HOSPITAL, AT LAFAYETTE.

1875.

When the Sisters of St. Francis of Perpetual Adoration entered upon their work of charity, they were unknown and without means. Until October 1876 they lived in a small house placed at their disposal, but on June 11, 1876 the corner stone of the beginning of St. Elisabeth's Hospital was laid on two lots donated by Albert Wagner. The east wing was added in 1879 and in 1883 the west wing and the chapel. So great was the demand made on the hospital that further additions became necessary in 1896 and were formally opened on January 6, 1897. The present imposing structure completing the original plans of the hospital was perfected in 1905, when on December 31st Bishop Alerding solemnly dedicated the institution and the new chapel. The building is a substantial three story structure of brick and stone with basement and attic. The basement contains kitchen, dining rooms, and rooms for domestic purposes. On the first floor are the offices, parlors, private rooms and dispensary. On the second and third floors are dormitories and private rooms. All the floors are reached by elevator. The physicians' lavatory and operating room are thoroughly equipped. All the arrangements are modern and complete throughout. Patients are received without distinction as to creed, race or nationality, whether rich or poor.

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## 3. ST. JOSEPH'S HOSPITAL, AT SOUTH BEND.

1882.

St. Joseph's Hospital at South Bend was established October 20, 1882 in a building, which had been utilized for church and parochial school purposes. The increasing demands for hospital accommodations led to the erection of the present building, situated on one of the highest points of the city and commanding a beautiful view of the surrounding country.

The corner-stone was laid with becoming solemnity by Bishop Alerding, on April 26, 1903. The new building was ready to receive patients in February 1905. The structure is of red pressed brick with stone trimmings, with a frontage of 156 feet and a depth of 100 feet; the main building is three stories and the two wings two stories each in height. It has a capacity to accommodate 100 patients. The hospital is in every respect perfectly equipped for its purposes.

The Sisters of the Holy Cross have charge of the institution.

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#### 4. ST. JOSEPH'S HOSPITAL, AT LOGANSFORT.

1893.

The Franciscan Sisters of Lafayette purchased the property, which they now occupy in Logansport for Hospital purposes, in the year 1893, for the sum of \$10,000. The hospital began to receive patients on the 4th day of October of the same year. Twelve beds was all the accommodation the hospital had in the beginning, with Sister M. Adriana Superioriess, and three nurses. In the first year of its existence the hospital treated within its walls 108 patients; twenty-four of whom paid in full, ten paid in part and seventy-four were charity patients. So great was the patronage given the hospital during the first year of its existence, that in 1894 the building had to be enlarged. The sum of \$3,000 was spent on the addition and now the building can accommodate twice the original number of patients. The hospital has all the modern improvements in regard to heating, lighting and water. It has six private rooms, two wards, operating rooms, drug store, and other necessary adjuncts. The average number of patients treated annually up to the present time is about 270. Quite a number of the patients became converts to the Church.

The Rev. J. A. Mark was the chaplain from 1897 till 1904. The present chaplain is the Rev. F. A. King. The usefulness of St. Joseph's Hospital is made evident by the increased patronage bestowed on it to such an extent, that preparations are being made for the erection of a new structure.

## 5. ST. JOHN'S HOSPITAL, AT ANDERSON.

1894.

St. John's Hospital, at Anderson, owes its existence to Mr. John Hickey, a native of Ireland and a resident of Anderson, since 1853. It was founded in 1894, in which year, on March 31st, he deeded his homestead, situated between Jackson and Brown streets, to the Sisters of the Holy Cross. The frame building was repaired and remodeled, but proved to be too small to accommodate all the patients desiring admission. In consequence one wing of the present building was erected in 1895; it being constructed of brick, 72x45 feet, two stories high, costing about \$9,000. The main building was erected in 1900 and cost \$23,600. The dedication took place on October 21st, of the same year. The hospital contains forty rooms for patients, exclusive of the chaplain's apartments. In 1906 the old frame building was moved back of the main building, where it is now utilized as a laundry. The grounds consist of ten acres and have been much improved by paved streets, a drive-way, etc.

Rev. D. J. Mulcahy, pastor of St. Mary's Church attended to the spiritual wants of the hospital till June 17, 1897, when Rev. Julius Becks was made the first resident chaplain, remaining till his death on March 14, 1902. Since then the institution is attended by the pastor or his assistant from St. Mary's Church.

The success and growth of this hospital is due above all to the generosity of Mr. John Hickey, who made many donations including his final bequest by will, when he died on March 3, 1906; then to the city officials, the manufacturing companies, the merchants of Anderson, the members of the leading societies and clubs, religious and secular, the devoted physicians and surgeons of the city, the pastor and his assistants, and last but not least, to the zeal and hard work of the Sisters of the Holy Cross themselves.

## 6. ST. MARGARET'S HOSPITAL, AT HAMMOND.

1898.

St. Margaret's Hospital, conducted by the Sisters of St. Francis of Perpetual Adoration, was opened on February 2,

1898. The dwelling house, which stood on the site purchased for the hospital, was used at the time; it afforded room only for twenty patients. The growth and the prosperity of the city of Hammond, and the demand on the Sisters' charity, soon rendered the erection of a larger building imperative. The corner-stone of the present building was laid by Very Rev. John Guendling, Administrator of the diocese, on October 1, 1899. The hospital has a measurement of 50x100 feet with four stories and a basement; the whole being equipped with all modern improvements. It can accommodate seventy patients. The solemn dedication took place on October 4, 1900. In 1904 additional grounds were purchased, so that the extension of the building when necessary can be made. A building, entirely apart from the main hospital, is used for patients afflicted with contagious diseases. Desirous to do the greatest good to the greatest number patients are received without distinction as to creed, race or nationality, the rich having no preference over the poor.

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#### 7. ST. ROCH'S SANITARIUM, AT FORT WAYNE.

1899.

St. Roch's Sanitarium for consumptives is located in the immediate vicinity of Fort Wayne. It was opened on December 3, 1899. The chapel in connection with this institution dates from March 24, 1900 and in it Mass is celebrated on all Sundays and Holydays and on every Saturday throughout the year by the chaplain of St. Joseph's Hospital. The Poor Handmaids of Jesus Christ have charge of the sanitarium.

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#### 8. THE HOLY FAMILY HOSPITAL, AT LAPORTE.

1900.

The Holy Family Hospital at Laporte is conducted by Poor Handmaids of Jesus Christ. Its doors were opened to receive patients on March 1, 1900, with Sister Helena superior and four assistants. The building, a frame structure was bought for \$2,500 and to it a year later an addition of

thirty feet was made. In this way accommodations were secured for about twenty persons. Later on an adjoining lot, which had on it a small house, was acquired for \$1,500. This house was occupied by the Sisters and served also for hospital kitchen. Having provided a heating system as well as lighting and water appliances the Sisters had an outlay altogether of about \$11,000. During the six years of its existence this hospital has had the care of about 1000 patients, of whom one-half or one-third received treatment and shelter without remuneration. The accommodations fall far short of meeting the demands made for admission.

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#### 9. THE KNEIPP SANITARIUM, AT ROME CITY.

1901.

Until the year 1901 Doctor W. Geiermann had been conducting a Kneipp Sanitarium at Rome City, a noted summer resort in Noble county. The Sisters of the Most Precious Blood secured this sanitarium by purchase in the year named. The dimensions of this institution at the time were very limited. The Sisters set to work at once to provide more room and better accommodations for the rapidly increasing number of patients. The new building was completed in the spring of 1903, but before three years had elapsed, the completion of this structure according to original plans had become an imperative necessity. The sanitarium affords accommodations for upwards of 100 patients. One of the principal features of the institution is its beautiful chapel which has a seating capacity of 200. The chapel was dedicated by Bishop Alerding on June 21, 1903. Besides carefully attending to the wants of the patients the Sisters are also engaged in the perpetual adoration of the Blessed Sacrament. Prayer and labor are the constant occupation of these devoted adorers of the Most Precious Blood.

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#### 10. THE SACRED HEART HOSPITAL, AT GARRETT.

1901.

On April 13, 1901 the Rev. A. Young purchased the residence with four lots on the corner of Houston and Ijam

streets, at Garrett, located one square West of the church. Here the Sacred Heart Hospital was opened. Father Young gave the Franciscan Sisters of the Sacred Heart charge of it. The accommodations were found wholly insufficient and in 1902 the erection of a new hospital was begun. The dimensions are 40x120 feet, having a basement of eleven feet in the clear and over it two stories with two verandas the full length in the front and on the south side. It is one of the finest and best equipped hospitals of its size. Two additional lots adjoining were secured giving the hospital grounds a frontage of 150 feet with a depth of 125 feet. The value of the property, which has cost upward of \$62,000 and which is clear of every indebtedness, was presented by Father Young to the Franciscan Sisters of the Sacred Heart, in July 1903. The name of Father Young is inscribed on the face of the corner-stone. The hospital was solemnly dedicated by Bishop Alerding on May 17, 1903.

The number of Sisters in charge of the hospital is ten, and during the year 1906, 303 patients were cared for.

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#### 11. ST. ANTHONY'S HOSPITAL, AT MICHIGAN CITY.

1903.

In 1902 Mrs. John Bluett donated an entire block on Wabash street between Ripley and Anne streets, in Michigan City, to the Sisters of St. Francis of Lafayette, for the purposes of a hospital. The citizens of Michigan City, Catholic and non-Catholic, took a very general interest in the coming St. Anthony's Hospital, which the Sisters proposed to erect. A general subscription was taken to collect the necessary funds and a fair and a number of festivals were held to assist in the enterprise. The lady who donated the ground, and the Hon. John H. Barker who gave in cash \$10,000, are the principal benefactors of the institution. The corner-stone was laid on October 9, 1903 and the building was dedicated on November 11, 1904 by Bishop Alerding, amid the concourse of a vast attendance of people. The cost of the building was \$85,000. Sister Valeria the local superior was most active in bringing about the erection of St. Anthony's Hospital. Her noble life was brought to an abrupt conclusion in an accident caused by

the elevator in July 1906. The hospital is a structure with a basement, three stories and an attic, constructed of brick and stone. The basement has in it the kitchen, the dining rooms and rooms for domestic purposes. The first two floors have the offices, parlors, private rooms and dispensary. The third floor contains the chapel, private rooms and operating room which latter is well equipped with all that is required for a perfectly appointed room of this kind. The attic is used for dormitories. The laundry has a separate building.

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#### 12. ST. ANN'S HOSPITAL, AT PERU.

St. Ann's Hospital is the property of the Wabash railroad company. This company appreciates the services of the Sisters, in the care of the sick, to such a degree that it has given the Sisters of St. Francis, whose Mother-house is located at Maryville, Missouri, full charge of the company's hospital at Peru. Since July 1, 1906, four Sisters have the care of the patients at this hospital.

## CHAPTER XXV.

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### INSTITUTIONS OF CHARITY, CONTINUED.

1. THE OLD PEOPLE'S HOME, AVILLA, 1876.    2. ST. ANTHONY'S HOME FOR THE AGED, LAFAYETTE, 1897.
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1. The Old People's Home at Avilla was founded in 1876, by Mother Anastasia (Bischler), a member of the Franciscan Sisters of the Sacred Heart. In consequence of the Kulturkampf in Germany, the community was banished from their native country. Rev. Dominic Duehmig assisted the Sisters in every way to secure their establishment at Avilla. A farm which had on it a frame building was bought from Thomas Storey, for \$12,000. This house and a small chapel erected in the same year served the Sisters from 1876 until 1883. During this time the Sisters took care of a few old people and a number of orphans.

The present Home, a brick building, was erected in 1895, and the old house was removed. The Home, as it stands at present, has necessitated an expense of \$40,000; most of this money being furnished by the Mother-house at Joliet, Illinois. The building and the grounds answer the purpose for which they are intended in every respect.

The first chaplain of the home was Rev. Joseph Flach, who, recently ordained, also emigrated from Germany on account of the persecution of Catholics raging there. He crossed the ocean with the Franciscan Sisters of the Sacred Heart, and arrived at Avilla in the year 1876, remaining there as chaplain till March 1878. From that date until 1896, the following priests were chaplains at the Home; Rev. B. Theodore Borg, Rev. John Hoss, Rev. Sebastian Ganther, C. PP. S. The present chaplain, Rev. Bernardine Abbink, O. S. F., has been chaplain at the Home since April 29, 1896.

Since 1896 one hundred and twenty-one old people have



been cared for. At the present time there are forty-two old people, and the Home is in charge of eleven Sisters.

2. In 1897 the Sisters of St. Francis bought a tract of land, several acres in extent near Lafayette, on which stood a house, which was opened as St. Anthony's Home for the Aged. A large and well appointed building was erected and dedicated on October 6, 1903. An extensive grove of old forest trees adjoins the property, and the surroundings are beautiful. Removed from the noise of the city, yet easy of access, the Home is an ideal place for aged people to spend their declining years, under the fostering care of the Sisters of St. Francis. There is room for sixty-five inmates; the number of Sisters employed is eleven.

## CHAPTER XXVI.

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### EDUCATION.\*

HISTORICAL REVIEW—SCHOOL BOARD—SCHOOL VISITORS—APPOINTMENT OF SUPERINTENDENT—COURSE OF STUDY—SUPERVISION—TRAINING OF TEACHERS—ORGANIZATION OF THE SCHOOLS—SITES AND PREMISES—DUTIES OF CHILDREN IN REGARD TO ATTENDANCE—SPECIAL SCHOOLS—SCHOOLS OF HIGHER LEARNING.

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*Historical Review.*—No history of the diocese of Fort Wayne could be written without giving special prominence to a subject, which has been one of the main factors in the development of the diocese, and has always been its pride and glory,—the subject of Catholic education.

At the advent of the first Bishop of Fort Wayne in 1857, Catholic education was already here and extended to him a hand of welcome. No greater consolation could have been offered to Monseigneur Luers, as he faced the difficulties of his early administration and gazed with anxious eye into the future, than the hopeful promise he could discern in the fact that already there were in his young diocese, schools for the elementary and secondary education of the rising generation, and priests and people filled with an ardent desire to promote the work already begun. There were only three schools and one college when he came, but under his wise leadership they rapidly increased in number and when he died there were in existence forty schools and a university.

It is impossible to give full credit to this worthy Bishop, to the priests, teachers and people, who in those days of poverty and frightful struggle for the necessities of life, made such heroic sacrifices for the cause of Christian education, and made possible the advantages which we now enjoy.

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\*By the Rev. A. E. Lafontaine, Diocesan Superintendent of Schools.

Bishop Luers encouraged the building of schools everywhere he went, and in purchasing sites for churches, always included a site for the school. He was so out-spoken in his advocacy of Christian and Catholic education for our people that he was often attacked in the public press. Many of his priests helped to build the schools out of their own scant means and even taught the schools themselves notwithstanding their arduous duties. The people were correspondingly generous, and we are thankful, for we realize how difficult it would have been later on to establish Catholic schools and mould Catholic opinion to the proper appreciation of Catholic training in a Catholic atmosphere if the youth of those days had been educated in the new public schools which were just then springing up over the entire state. Other dioceses had to create their Catholic system of education in the presence of a well developed system of public instruction, with its many material advantages, and history tells us under what enormous difficulties they labored and how the most earnest desires and energetic efforts of zealous Bishops were thwarted for years.

The schools of course labored under many disadvantages; the buildings were small and poorly suited to their purpose, the furnishings were of the most crude character and conveniences of all kinds were conspicuous by their absence. Sometimes the pupils were taught in the Church or in the house of the pastor. It was impossible to have long terms and more impossible still to exercise any choice in regard to the teachers, some of whom were men without professional training, whose main recommendation was their ability to instruct the choir and play the organ. Some were far from being models to the children they had to teach, others, however, be it noted, were men one would hardly expect to find in a calling so poorly remunerated in those days, graduates of a college or university eminently fitted to teach any school by their profound knowledge and splendid character. But these men it was hard to keep. They passed on to positions more suited to their attainments and the difficulties with regard to teachers in our elementary schools were only gradually overcome by the arrival in the diocese of the different Sisterhoods on whom we now depend and have depended ever since.

Bishop Luers was taken away suddenly on June 29, 1871,

and was succeeded by Bishop Dwenger, a man in his prime, of vigorous mind and body, who devoted his splendid talents, strong convictions, boundless enthusiasm and indefatigable energy to continue the work so auspiciously begun under his predecessor. He became in truth the champion of Catholic education and was incessant in his urgings to his priests to gather the children of their own parishes into schools of their own, to protect them against the evil influences of Godless schools, to preserve them in their innocence, and simplicity of heart, to enlighten their minds with supernatural knowledge and to fire their hearts with sincere love for God, Church and country. His motto was, "Catholic schools for Catholic children." A frequent expression of his was: "Catholic schools now or empty churches a few years hence." He urged the Catholic people to make their rallying cry and leading principle: "Good parochial schools and a free Catholic education for our children."

During his administration the diocese made wonderful progress; new churches and parochial residences were erected and in many places the inadequate frame school buildings were replaced by commodious brick edifices. In the parishes in which it was impossible to build a separate church and school house, the churches were built in two stories, the lower one serving as a school.

In order to promote the success of education, he established a school board in 1879, giving to the diocese a distinction enjoyed by none other, if we except Rochester, before the Council of Baltimore. He also advocated the establishment of high schools and in a strong letter, he even commanded that central high schools for boys be erected in the large cities, through the common efforts of the different parishes. So successful was he in his zealous endeavors that when he was taken away, all too soon, and we might say still a young man, there were seventy schools and several academies in his diocese.

A few quotations will serve to set in relief his convictions on the subject of Catholic education.

"When we foster a generation of good, practical intelligent Catholics, we secure all the elements required to discharge every duty commanded by Holy Church and to fulfill all the works of charity implied in the Catholic name." "The Catholic

school should be looked upon as an essential and integral part of the church and hence the necessary expense for its support should be defrayed by the congregation in general." "In the teaching of the secular branches required in the ordinary affairs of life, the parochial schools of the diocese must not allow themselves to be excelled by any institution of similar grade in the land." "Catholics should be taught to understand and feel that the school is an integral part of the church, yea, in our age and country the very foundation thereof. They should be taught to understand and feel in their consciences that it is as necessary to have a good Catholic school to give their children a good Catholic education, as it is to have a Church, divine service and the word of God preached to them. It is a most sacred duty of parents to send their children to a Catholic school where such exists in their midst. Neither guilty parents neglecting to do this, nor willing children frequenting the Godless public school instead of going to the Catholic school, may receive the sacraments. If they do receive absolution from a strange priest by concealing the truth they commit a sacrilege. This duty of Catholics is so plainly taught by reason, by Sacred Scriptures, by the numerous decisions of Popes and Councils that there can be no doubt of it. We refer to the words of St. Paul, that he who neglects those of his household has denied the faith and is worse than an infidel."

"There can be no doubt that in our age and especially in our country our youth will lose their religion unless they are thoroughly instructed in Catholic schools. The dangers to religion are so great and so manifold that unless we prepare our children well they will certainly fail. If we allow the pure fertile field of their innocent hearts to become covered with weeds, it will be almost useless to sow afterward the seed of our holy faith. If they grow up as heathens it will be very hard or impossible to convert them. Children who have to answer the fierce and constant warfare waged against our holy faith, must be well instructed and disciplined. In this contest the school is as necessary as the Church and in its peculiar place even more so. Our work is not perfect, but we can work and work we will cheerfully and harmoniously for the greatest and most important object of the present time—Catholic

Education." His interest in school matters and great foresight appear in what follows: "I fully agree that the frequent change of teachers is a great evil. It takes a long time before a new teacher learns the antecedent qualifications, the disposition and talents of the scholars. The period during which a new teacher is making a reputation in the school room is always a critical period, the seldomer the experiment is tried the better for the schools. I am aware, however, that there are occasions, when even good teachers belonging to a religious community must be changed, but I have always expressed the opinion that such changes should be made only when very necessary and as seldom as possible. It is our wish, therefore, that wherever possible steps be at once taken to provide for graded schools. In towns and cities of two or more Congregations, this can be done without any very great difficulty. Very few Congregations, even in large cities can support the different grades or departments required to give an advanced education; but by all the Congregations within a suitable distance uniting and supporting one advanced school, this great want can be supplied and the work can be done far better than is now sometimes attempted by divided and single-handed efforts. This necessity appears to be more pressing in regard to schools for advanced boys; and it is plain, that as our people acquire more wealth whereby they will be enabled to send their boys longer to school and require a higher grade of education than heretofore, this necessity will become more pressing and at the same time far more disastrous. Wherever then, in towns and cities it may be possible to establish a high school, priests should unite and work hand in hand to found and support such a school. This is our wish, this is our positive order."

Bishop Rademacher succeeded Bishop Dwenger in October, 1893. He continued the policy of his predecessor concerning the schools, which continued to grow in numbers and increase in efficiency. During the first five years of his administration sixteen new schools were built, at an expense of over forty thousand dollars. He never spared himself when the interests of education were at stake and in spite of his arduous labors he would travel the length and breadth of his diocese, in order to encourage by his presence the efforts of the children at their commencement exercises. His splendid character and many

most amiable qualities gained the deep love of his priests and they vied with each other in their efforts to satisfy his every wish.

He was succeeded by the present Bishop, Right Rev. H. J. Alerding who became immediately known among the Priests as a most ardent school man. He found the Diocese no longer in its infancy, with the tide of immigration spent, and the schools therefore, could not be expected to increase in numbers by leaps and bounds as in the past. Nevertheless, under his loving and paternal care, his wise direction and enthusiastic devotion to the cause, the schools have improved their condition, have become more perfectly organized, and have vastly increased in efficiency.

As a proof of his tender solicitude in this regard, he wrote a pastoral letter on vocation to the religious state. Among other things he says: "It is they (who enter the religious state), next to the priests who keep alive the faith and quicken the spiritual life of the Church. Pastors of souls will readily testify of what immense influence for good these religious are in parishes. Indeed, what would become of our schools if we had not these teachers. The vows they have taken qualify them in character and the special training received makes them the best educators for our children. The providence of God has given the Church these religious communities as an endowment upon which no money value can be put. There is not money enough on earth to furnish one religious. God's vocation alone and His grace together with faithful coöperation can train these religious, both brothers and sisters. \* \* \* I wish to bring to your notice that the Church is being hampered in her work of educating her youth because the number of teachers, brothers and sisters is inadequate.

"We have evidence that Catholic education has at last become the concerted work of the Church in this country. The schools are increasing everywhere, new schools are being organized and the attendance at the schools already existing is increasing wonderfully year by year. This is as it should be. Yet, though the work is increasing, the number of the workers is not increasing in proportion. The cry all over the land is: WE MUST HAVE MORE BROTHERS AND SISTERS TO TEACH OUR SCHOOLS. To carry on the

work of high schools for boys, the number of brothers is woefully deficient, out of all proportion to the number needed."

*School Board.*—In 1879 Bishop Dwenger desiring to improve the condition of the schools and create a diocesan system, at the instance of Rev. J. H. Oechtering and the Rev. M. O'Reilly, established a diocesan school board composed of the following members: Very Rev. J. Benoit, President, Rev. M. O'Reilly, Secretary, Rev. W. Corby, C. S. C., Rev. E. Koenig, Rev. J. Rademacher, Rev. H. Meissner, Rev. J. H. Oechtering. The board resolved to prepare an annual report for the following reasons, which they expressed to the Bishop: "By means of a well prepared annual report, Right Rev. Bishop, it will be in your power to perceive at a glance what is being done for the education of Catholic youth in your diocese. In your hands are placed statistics from the most humble as well as the more opulent localities under your jurisdiction, which may justify a timely reproof or elicit a word of encouraging approbation. You can learn where zeal begins to flag, or where charity begins to grow cold; for with indifference toward the Catholic education of youth begins the moral death of the Congregation. The Clergy of the diocese will be able to compare the effects of their charitable labors with those of their neighbors. The people are by no means indifferent to their best interests, and when they are once led to apprehend the untold blessings of a good Catholic school, the most difficult part of the Pastor's labor is ended."

The Board also at the first meeting, considered the question of text books which they termed deplorably irregular, but did not deem it judicious to prescribe a uniform set of text books and command an immediate change. They thought the solution of this question should be left to the good judgment of the Pastors and Teachers for some years at least. A statistical report of forty-four schools giving the number of pupils, the number of teachers, the text books and the branches studied was published. A perusal of this report shows how much the schools differed from each other, and showed the wisdom of trying to gather these scattered units under diocesan direction. In its yearly reports the School Board turned its attention to the different phases of school work and made many valuable suggestions and attempted much needed reforms.



Among the topics discussed and recommended were the necessity of establishing a system of examination for secular teachers, "we plainly see that the power for good, a well qualified teacher, should have in the Congregation and school room, is neutralized and more or less inoperative until he or she can exhibit the voucher of competency witnessed by the Episcopal seal. This cannot be brought about effectively and with all the exterior evidences of thoroughness and impartiality until the general system of examination is adopted, that must pass, in all its details, under the impartial eye of Episcopal jurisdiction.

"The necessity of avoiding too frequent changes of teachers.

"Next to a high grade of qualifications in a teacher the most important point to be considered affecting the well-being of our schools, is, change of teachers. It is a high encomium on the ability of the many teachers employed in the diocesan schools up to the present time, when we assure you that for the one injury done by not promptly removing an incompetent teacher, ninety-nine evils have arisen from changes without apparent cause.

"The division of the Diocese into districts.

"We hope that you may consider the time near at hand when you can divide the diocese into districts, over each of which, you will appoint a competent priest, whose duty it will be to visit the schools, preside at examinations, and assist the School Board in carrying out your plans for the general good.

"The establishment of graded schools.

"However remote the completion of your hopes may be, in regard to establishing graded schools in towns and cities containing two or more Congregations, we would deem it very important should you be pleased to permit your views on the subject to be published for the instruction of all those, who may be expected to engage in this important undertaking.

"Course of study for the Parochial Schools.

"There are many reasons why this idea should be reduced to practice. Pastors and teachers will have an outline of the studies expected to be pursued in the Parish Schools. Parents will be enabled to see what their children should have accomplished before they can be justly taken away from school, and pupils themselves will be able to determine their own standing

in the course, and will be thereby encouraged to complete with honor the few years' order of study outlined for them. There will be always some exceptions to the best devised plans, but it is thought that a moderate and well arranged course of study presented to the schools, and followed as far as practicable will result in more general good than anything that may follow from the irregularity and indefiniteness that now pervades our schools. We present the following course for our parochial schools, not making it of obligation but indicative of what should be attempted to be done:

**"PRIMARY GRADE.**

"First Year, I.—Age of children 6 to 7 years.

"Charts, primer, phonic spelling, primary spelling, first reader, drawing and printing or writing on slates. Verbal religious instructions.

"Second Year II.—Age of children 7 to 8 years.

"Phonic spelling, verbal orthography, elementary arithmetic, second reader, drawing and printing or writing on slates. Verbal religious instructions.

"Third Year III.—Age of children 8 to 9 years.

"Verbal and written orthography, mental arithmetic, primary arithmetic with book and slate, oral elementary geography, third reader. Catechism.

**"INTERMEDIATE GRADE.**

"Fourth Year I.—Age of children 9 to 10 years.

"Verbal and written orthography, arithmetic, mental and practical; oral grammar, oral geography, penmanship on paper, catechism, fourth reader.

"Fifth Year II.—Age of children 10 to 11 years.

"Verbal and written orthography, simple dictation exercises, No. 2 geography, intermediate grammar, arithmetic, mental and practical, penmanship, fourth reader, catechism.

"Sixth Year III.—First Communion Year—Age of children 11 to 12 years.

"Written orthography, daily; No. 2 geography completed, intermediate grammar completed, arithmetic, mental and practical; sacred history, dictation exercises, fifth reader, catechism.

"SENIOR GRADE.

"Seventh Year I.—Age of children 12 to 13 years.

"Written orthography daily; grammar school speller, arithmetic, mental and practical completed, No. 3 geography, advanced grammar, sacred history, physiology (optional), original composition weekly, fifth reader, catechism.

"Eighth Year II.—Confirmation Year.—Age of children 13 to 14 years.

"Grammar school speller completed, grammar completed (not including prosody), No. 3 geography completed, physiology (optional), U. S. History with written reviews of each lesson, percentage reviewed, bookkeeping (single entry), letter writing weekly; catechism."

It will be noticed that this course of study divided the school period into eight years and three grades and defined the subjects to be pursued in the schools of the diocese. This was a valuable help, no doubt, in the establishment of more systematic study in the schools, and answered the purpose expressed by the members of the board of a line of separation between the Parochial schools and High schools. It also helped the children to know their position in the school and how many years they would be required to attend. As a course of study, however, its vagueness would prevent rather than assist uniformity in the schools, as each different teacher would be free to interpret the amount to be learned in each grade according to his own ideas. This may be easily seen by comparison of any topic, say arithmetic in the fourth, fifth and sixth years.

*School Visitors.*—Another very important matter was the division of the diocese into school districts and the appointment of priests to act as visitors. In 1882, six districts were created under the supervision of the Very Rev. J. Benoit, Rev. E. Koenig, Rev. John Oechtering and Rev. F. Koerdt, for the first district; of Rev. Henry Meissner for the second district; of Rev. E. P. Walters for the third; of Rev. Joseph Rademacher for the fourth; of Rev. August Oechtering for the fifth; of Rev. M. O'Reilly for the sixth. These Reverend Fathers were supposed to visit the schools assigned to them at least once a year and to render a report in writing to the School Board at its annual meeting. Their annual reports were to cover every

point pertaining to the improvement of the schools, the qualifications of teachers, the progress and standing of pupils, the state of school buildings, the conveniences in the school rooms, the play-grounds and surroundings. In 1883 the School Board expressed the opinion that nothing could promise more valuable benefits than the division of the diocese into school districts and the appointment of school visitors. However, in that year there were no reports of the visitors, and it was decided to grant them another year's experience. As was to be expected there was difficulty in obtaining complete and correct reports from the schools and Bishop Dwenger referred to the matter in the following terms: "The Bishop can command and does command that this duty be performed and the Bishop will personally take cognizance thereof and enforce it." At the meeting of the School Board in October, 1885, the "Visitors" presented a report showing the result of their work in visiting each school assigned them and holding examinations. These reports made manifest that the schools of the diocese were in a satisfactory condition. They informed the Board that in a number of instances these examination days were made a sort of holiday for the parents, who crowded into the halls and school rooms and manifested quite an interest in the proceedings and looked with much pleasure upon the invitation of their pastor to attend the school examinations. The Board, however, resolved not to publish the reports of the visitors. An interesting item is the following: "The school visitors of the several districts were unanimous in asking the Board to recommend in their report to the Right Rev. Bishop, that teachers should seek to keep the entire school occupied; and that whilst one portion of the school was engaged in recitation, the other portion shall be engaged in preparing a lesson." Another topic discussed was the system, now so much in vogue in many of our schools, of loading the child with too many lessons to be learned at home in the evening. At this meeting of the Board it was decided to publish two pedagogical articles to be prepared by members of the Board, one on Principles of Education and one on School Punishments, and at the same time it was resolved not to publish the reports of the examiners in a yearly pamphlet as had been the intention, but to submit them to the Bishop alone for perusal.

The zeal of the School Board, therefore, did a great deal for the schools of the diocese, but it desired to do more. The schools were improving certainly, but each one in its own way; there was no unity in standard, grading, studies or text.

The visit of the examiner was announced beforehand and prepared for, and all he could do was to attest that the children knew the matter which had been prepared. What branches had been studied did not depend on him; whether they were suited to the grade or to the age of the children and what method was used in imparting them were questions outside of his province; in fact, all the many problems of school management were to him as a closed book. If the efficiency of the work were to be increased the Board felt that a system should be created which would not only look at the child on examination day, but would inquire scientifically into all the problems which make for real progress in education and which would influence for the better all the schools of the diocese at the same time, and all the time.

Finally in the fifteenth annual report of the School Board a suggestion of the greatest importance was made to the Right Rev. Bishop:

“It must be to your Lordship an ever growing pleasure to note the constantly increasing zeal of Pastors and Teachers. Still you will also realize the necessity and great value of greater concentration in school affairs and a more homogeneous curriculum in our schools. Our Priests, it is true, are eminently qualified to direct the work of education in their respective parishes. Before their ordination many years were spent in studying under capable instructors, thus leaving the ecclesiastical seminary thoroughly educated men. Their knowledge too is not altogether theoretical; for all through their course it received a practical turn. Their zeal for souls impels them to study the latest and most improved methods of imparting the truths of religion and the facts of science to the youthful mind. They enter their respective schools with a mind stored with knowledge and a heart full of affection for the children committed to their charge. As they move from class to class encouraging the diffident, urging on the slothful, rewarding the deserving, cheering the despondent, correcting the wayward, their influence for good is felt by the entire school and

parish, young and old coming to regard them as their benefactor, their Father and their friend. In spite of these facts, experienced Priests acknowledge with all sincerity, that the many onerous parochial duties do not give them sufficient time for the proper study of school matters. Hence, both the utility and necessity of assigning this work to some efficient and experienced Priest, who would not be burdened with parochial cares, in whom the Pastors had confidence and to whom they would yield obedience in school matters. Who could study methods and books; who could bring about concentration and supervision. Father Shanahan, Superintendent of Parochial schools at Philadelphia, says: 'This is the only way by which we can compete with and surpass public schools. Only those ignorant of the benefit of a definite system and uniformity in the methods of teaching, underrating the arduous duties of teachers with the concomitant difficulties will insist that each Pastor should run the school to suit himself.'

"Eminent and experienced men of the School Boards of other dioceses acknowledge: 'The end aimed at by the institution of school boards, viz: A higher standard of education among our children, will not be reached until the matter is placed in the hands of one man, a Priest whose sole occupation will be to busy himself about the schools, a system which has been adopted and works most satisfactorily in Boston, Philadelphia, Brooklyn and Rochester.' Hence the School Board would repeat its request of last July, that we may come to a proper course of study for city and country schools, that several years be given for the preparation thereof and in compiling the same the schedules for studies for elementary schools, followed by the various teaching orders of the diocese be carefully examined and followed."

To this proposition of the School Board to appoint a diocesan Superintendent for the schools of the diocese, Bishop Rademacher gave his hearty approval, regretting, however, that the project would have to be delayed for sometime.

On account of his sickness and death, the subject was not resumed for several years, and it was not until 1901 that Bishop Alerding, at a meeting of the School Board, finally decided to appoint Rev. A. E. Lafontaine to the position.

*Appointment of Superintendent.*—The new Superintendent

was directed to become acquainted with the conditions of the schools of the diocese during that year and to report to the Board at the next meeting.

After a careful visit of the schools he found that in spite of the recommendations of the School Board a great deal had to be done in the work of organization and systematization. Many schools were not graded, those that were did not agree in the number of grades nor in the branches to be studied. Often the teacher classified the pupils according to his own ideas or according to first, second, third or fourth reader. In fact, there was an almost total lack of unity and each school was a law unto itself.

In regard to method too many teachers required the pupils to memorize by heart the lessons of the text book and to recite word for word.

The text books also were unnecessarily multiplied. It was soon realized that the position of Superintendent was one of great difficulty and responsibility. On account of his relation to the teachers and pupils on the one hand and to the Bishop and School Board on the other, the position was like the keystone of the educational arch. He would have to be examiner, inspector, and superintendent all in one. As examiner he would have to be able to inquire intelligently into and determine all matters pertaining to the qualifications of teachers and pupils. As inspector, he would have to be able to ascertain the quality of the teaching, the character of the management, detect whatever might be wrong in matter or method and point out the means of correction. As superintendent, he would have to be able to oversee carefully, advise wisely and direct intelligently. The best schools of the Union would have to be visited, the latest developments in pedagogy studied, the best text books considered and chosen.

The intention of the School Board was to allow him several years to prepare plans for his work, but it was recognized that it would take years in any case to produce tangible results even with prompt action. As soon as possible, therefore, a program was prepared of which the following is a summary: A uniform course of study.—Uniform examinations.—Exhibits of the work of the pupils.—Co-operation of religious orders in inspection.—Reliable statistics by means of daily registers and

teachers' reports.—Means to influence the normal training given to the teachers.—Greater uniformity in text books.—Improved methods of teaching.—Regulation of the daily program.—Exact determination of the limits of the grammar schools and high school entrance requirements.—Means to obtain high schools covering a complete course equal to that of the state and satisfactory to the Catholic colleges.

This program discussed before the School Board and approved by the Bishop was the first step in the reorganization and is still in process of development.

*Course of Study.*—The course of study for the grammar schools in the diocese has been divided into eight grades, allowing one year to each grade. In some schools the first grade is given more than a year. Six months or less are allowed to what is called the primary class. Throughout all the other grades, the time allotted is practically followed.

The branches to be taught comprise: Catechism and bible history, reading, spelling, arithmetic, geography, history, grammar, penmanship, nature study, physiology, vocal music, drawing, literature, algebra, bookkeeping, and art as derived from the greatest paintings of the world.

The main object of the course is not only to fit the child thoroughly for high school work, but to provide for the case which so frequently happens, in which the grammar school is the end of the child's schooling. It endeavors to give him all that he requires to earn an honest living in the world of industry; it provides for his religious and moral instruction and pays great care to his culture and refinement.

The subjects to be taken up in each grade are prescribed by the diocese; they are also outlined with sufficient detail to direct the teacher in the attainments which he is to require from his pupils. Too much detail, however, is avoided in order to preserve some elasticity in the course, in order to meet the different conditions of numbers or grades. No subject is really optional, but in certain cases, what are called fundamentals are temporarily given precedence.

The teachers are not allowed to give instruction in the matters not pertaining to their grade. When teachers have different grades in a room, they are allowed to hold combined



recitations in certain subjects, whenever by so doing they may save time without detriment to the pupils.

Although the religious instruction is left under the direct supervision of the Pastor, it is the duty of the teachers to create a religious atmosphere and to permeate all the daily studies with the spirit of religion.

The teachers are considered the best judges in matters pertaining to the promotion of the pupils, but in cases where the school has a principal charged with supervision of the classes, classification and promotion are within his province.

When a child is seriously deficient in any of the branches, he should not be promoted to the next grade. However, he should not be kept in one grade longer than two years.

Children of the eighth grade who desire to be formally recognized by the diocese as graduates of the grammar schools are obliged to pass a written examination given by the Superintendent. If they pass this examination in a satisfactory manner and receive testimonials of scholarship and good conduct from their teacher and Pastor, they receive a diploma, which entitles them to entrance into any of our high schools, and gives formal testimony to the fact that they have completed in all its branches the grades prescribed by the diocese.

In order to determine whether the course meets with success or failure in actual practice, and also to maintain uniformity in the different grades in all the schools of the diocese, a written examination is given by the Superintendent in April of each year. The value of these examinations resides not only in the information which they give concerning the knowledge of the students, but in the fact that they reveal the different methods in use and their comparative worth, covering as they do the entire work of the school. They reveal the habits of thought, of industry and of thoroughness of both the pupils and teachers. They furnish permanent records for the guidance of the Superintendent and for discussion with the teachers. They enable the Board to pass judgment on the standards of the different schools and they show the interpretation given to the subjects of the course.

This course of study under proper supervision has been the occasion of incalculable improvement in the schools of the

diocese taken as a whole. Even schools laboring under extraordinary difficulties have advanced in a remarkable manner. Some, for example, which five years ago graduated pupils with the bare rudiments of English grammar, offered this year candidates for the diploma who passed without difficulty an examination in English, which comprised not only the complete grammar with punctuation and prosody, but a thorough literary study of several standard authors.

Others that have been satisfied with common fractions in their higher grades, today are teaching algebra and book-keeping. While still others who thought it impossible to teach anything but catechism, reading, writing and arithmetic are now taking with pleasure and success all the other branches including the so-called culture studies.

It is not to be denied that special studies such as hygiene, music, nature and art work present some difficulty and the work is not carried out in all the schools as it should be, but the progress is constant and the future is promising.

Of course no curriculum of study may remain the same for many years in a progressive school system, and the course prepared by the diocese will naturally undergo many changes, but these changes will rarely be radical and will be made only when required by necessity and after thorough discussion with the teaching body and when experience will have shown that the subjects introduced have passed the experimental stage and give assurance of solid benefits.

*Supervision.*—The Superintendent is expected to visit the schools personally as often as possible. The teachers are supposed to teach in his presence whatever subject may be assigned to them and in that way he studies their manner and method as well as their fitness. He also examines the pupils either orally or by written work. When he finds defects in organization or method he points them out afterward and keeps a note of them. He offers suggestions for improvement also. As the work of all the teachers of a community is generally very similar, he often finds that a remark made to the community inspector or to the Superior General has a wide reaching influence.

In order to obtain perfect records of attendance, daily registers have been prepared by the aid of which each teacher

is enabled at the end of the scholastic year to furnish an accurate report covering the following items: Number of pupils enrolled.—Average attendance.—Average age.—Number of days school was in session.—How the course of study is followed or modified.—If the authorized text books are used.—Number of years experience.—Number of years or months in the present school.—Number of grades taught.—Number of pupils in each grade.—Number of visits of inspector.—Number of visits of superintendent.—Number of visits of pastor.—Number of maps and globes.—Area of blackboard.—How often the school is swept.—How often scrubbed.—How often the walls are cleaned.—How many hours are taught daily.—How many days the school was in session.—What suggestions they wish to make in the interests of the schools.—How they have divided and worked out their daily program.—How many hours given to each subject weekly.

On account of the number of schools, of the large size of the diocese and of the many duties of the superintendent, his visits must necessarily be infrequent and short. This is a serious drawback to efficient supervision. In order to counteract this defect, the superintendent recommended one remedy that could be successfully adopted, namely, that the religious communities be invited to appoint from among their experienced teachers, inspectors with the duty of visiting and examining their schools. With only a few schools to visit, they could spend sufficient time in the class rooms to become thoroughly acquainted with all their phases. Being in such close touch with the Sisters of their own order, they could express the actual sentiments and views of the teachers and could furnish the superintendent with all the information necessary, to devise means to produce the greatest harmony and solidarity in the whole system. If this plan could be followed we would have eleven or twelve inspectors and the organization and supervision of our schools would be almost perfect.

For the reports of these inspectors a form was prepared embracing the following questions: What is the number of pupils in each grade?—Their average age.—What is their standing in the different subjects?—What is their deportment?—What is the general impression?—What is the condition of the school in regard to floor, ceiling and walls, windows and

doors, heating, ventilation, desks and seats, blackboards, maps, globes and charts?—What are the conditions of the grounds, water supply, etc.?—What are the improvements needed in the school?—What are the names of the teachers?—What are the remarks which they wish to suggest as a result of their inspection?—What was the date of their visit?

Unfortunately only a few communities have been able so far to accede to this desire, but all favor it and there is reason to believe that in a short time it will be satisfied.

Parents are also kept advised of the progress of their children by means of monthly reports.

*Training of Teachers.*—Accepting the dictum: "As the teacher is, so is the school," the Superintendent made an effort to control or influence the examinations of the teachers. The object was not to inquire into their academic training, because almost without exception, our teachers are perfectly well equipped in the knowledge of the subjects which they are to teach, but to enable the Diocese to give direction in the special technical training in the science and art of teaching. He was convinced that only good could come to the body of schools, if our young teachers were given reasonable regulations and wise directions concerning the study of psychology and child study, the history of education, methods of teaching, school management, school law, practice work and philosophy of education, because it is a great source of suffering to the teacher to be obliged to grope in the dark until he has learned the art of his calling through bitter experience, and the child shares in the agony.

While there is no immediate examination of the teachers by the Diocese, it must not be inferred that the teachers' training is neglected; on the contrary in most of the communities, it is tended to with great care and in a most practical manner. This is the way it is carried out in one of the best organized communities. The future teachers having completed the high school course, receive special training for two years during the novitiate, and if obliged on account of the scarcity of teachers to take a class before the two years have elapsed, they must return to the training school as soon as they are free. After the novitiate they receive each year, five weeks normal training under experienced teachers, in

matters pertaining to the grades with which they are working, and at the end of the five weeks they must pass a written examination. This institute work and written examination is taken by all the teachers every year, until they have had twenty-five years experience, after which time they are excused.

During the institute time, besides the regular course, they attend once a week lectures given by prominent educators of the United States, and for thirty minutes every morning they listen to the criticisms or commendations and special directions of the community inspector, who has visited their schools throughout the year.

Such a system evidently insures learned, competent and practical teachers. It also acquaints them thoroughly with the most advanced thought in education. It is also a deadly enemy to routine.

Other communities although perhaps less perfectly organized, fully recognize the importance of trained teachers and give the subject the most serious attention, and as much time as circumstances will permit. Some of the communities also send their most promising pupils or candidates to the State normal school in order that they may be acquainted with the methods in use.

The Superintendent also exercises a direct influence on the teachers by addresses and meetings, by criticisms and encouragement, by bringing before them the practice of the best teachers, by showing the work of the pupils of the best schools to those less advanced, and by introducing to their notice whatever may give variety or interest to their teaching.

*Organization of the Schools.*—A parochial grammar school must be erected in every parish and the proper means for its support must be devised. The pastor who neglects this important duty renders himself liable to removal. It is for the Bishop to decide whether in given cases, exception can be made.

In this Diocese the school system consists of parish schools, high schools and academies, colleges and one university.

The parish schools and high schools are organically connected by means of courses of study and examinations conducted by the Superintendent of Schools. Although desirable, there is so far no close connection between the schools and the

colleges or university. These institutions of higher learning are conducted by religious orders and governed by them in their own way, subject only to the general authority given to bishops in the government of their diocese.

Each parish school is under the immediate superintendence of the pastor; it is his duty to visit the school at least once a week, watch over the morals of the children, stimulate their zeal, teach them in person the catechism and bible history, or at least see that this be done by competent teachers. It is also his duty to control the attendance of the children, the order and discipline of the school, the reverence and obedience of the pupils to their teachers and the love and loyalty of the children to the Church. It is also his exclusive privilege to determine whether a child may be dismissed or not.

Above all it is on the pastor that the material support of the school depends, without good teachers we would have poor scholars, without diocesan supervision we might have imperfect standards, want of organization and arrested progress, but without good, zealous, self-sacrificing pastors we would have no schools at all. It is true that our good people contribute the funds, but the funds become available only through the work of the pastors. How true this is, history tells us. Parishes that had schools saw them disappear, while others so small that a school seemed impossible saw it grow and flourish and the ultimate cause of these changes was the pastor. Hence, if we have so many schools, not magnificent it is true but in excellent condition for the purpose for which they are intended; if we are able to make a yearly expenditure of what would be equivalent to over \$400,000, if computed on the basis of \$27.67, which it costs the public schools of Indiana to educate each pupil, full credit must be given to the pastor, whose indefatigable energy and undying zeal have made such things possible.

Up to the present the support of the school is furnished in great part by tuition fees supplemented by contributions from church societies and from the funds of the parish. Pastors however are required to make every possible endeavor to have the school a free school and some have succeeded.

A diocesan fund has been started to furnish the needed support for the poorer schools.

*Sites and Premises.*—The regulations of the School Board

regarding sites for school houses are not specified, nor is it possible to enter into much detail. The only requirements are, that the school be placed on grounds well drained, in a locality not detrimental to health, where a sufficient quantity of pure water can be obtained and the light be not obstructed. Other requirements are left to the judgment of the pastor.

When a school is to be erected in a parish, the pastor is the judge of the plan, style, materials and cost of the building, and he also superintends the erection. After he has given his ideas to a competent architect and received plans and specifications, he is obliged to send them to the Bishop, who generally subjects them in turn to the Superintendent of Schools, but approves or rejects them according to his own judgment. Should he approve them, the Building Committee is notified and is obliged to visit the location of the proposed building and enter into a thorough discussion of all the practical details.

The following recommendations are made by the School Board. All about the school should be kept in proper repair; the walls should be cleaned or white washed once a year; the floors swept and washed as often as cleanliness, neatness and the laws of health require; cloaks and hats should not hang in the school room; suitable means of ventilation should be provided, and heating apparatus should be sufficient to easily maintain a uniform temperature of 70 degrees throughout all the school rooms. Single desks should be preferred and should be adapted to the size of the pupils; they should be placed in the school room so that the light may fall over the left shoulder of the pupil; as much blackboard surface as possible should be provided, and of course a school is not considered properly equipped unless it has charts, globes, maps, dictionaries and other appliances which are necessary for the proper teaching of the different subjects embraced in the course.

The water closets for the sexes should be under different roofs and all possible precautions should be taken to keep them clean and in a sanitary condition.

Whatever be the source of drinking water, it should be protected with great care from any surface drainage or sewage of any kind.

*The Duties of the Children in Regard to Attendance.*—All children of required age are obliged to attend the parochial

school, unless they have been excused for reasons approved by the Bishop. This also applies to children advanced in their studies if the course for which they are fit is taught in the Catholic schools. Wherever there is a parochial school, no child will be admitted to first Communion, unless he has attended the parochial school for at least two years.

Children living at a distance of four miles or more from the parochial school are exempted from the obligation of attending the parochial school.

Children under ten years of age, living at a distance of from three to four miles from the parochial school are not obliged to attend the parochial school.

Children under eight years of age, living at a distance of from two to three miles from the parochial school are not obliged to attend the parochial school.

Parents who persistently refuse to send their children to the Catholic school cannot be absolved.

*Special Schools.*—While the progress of the primary schools in the diocese has been magnificent, the same cannot be said of the high schools for boys.

As far back as in 1884 Bishop Dwenger urgently appealed to the priests, having charge of city parishes, to combine together and erect at least one high school for boys in each large city. So far, this appeal has remained unanswered mainly on account of an obstacle thus far insurmountable, lack of funds. Another serious difficulty is the scarcity of male teachers, combined with the refusal of the religious communities of women to teach boys over fifteen.

We have no high school for boys if we use the term in its commonly accepted sense, for we have no school which offers the full four year high school course or the full counts.

We are not, however, without schools teaching above the eighth grade even for boys. Several parishes have more advanced grades covering one or two or even three years, the course offered being mainly commercial. Typical among these is the school conducted by the Brothers of the Holy Cross in the Cathedral parish of Fort Wayne, the course occupies three years and offers English, Latin, Algebra, Bookkeeping, Stenography, Typewriting, Commercial Law and of course Religious Instruction.



It is well to note that the young men who desire to follow the classical or the scientific high school course, may do so within the diocese at the colleges of Rensselaer and Notre Dame, which conduct preparatory classes equivalent to those of the high school.

In the matter of high schools for girls, the diocese is very fortunate. At least eight schools offer a four-year course comprising all the subjects taught in the best schools with the sole exception in some places of Chemistry, which is replaced by a sound course in Logic and Metaphysics.

Much good could be accomplished if the plan to standardize all these high schools, which is now under serious consideration, could be successfully carried out. A course is now being prepared, which it is hoped will meet with hearty approval and gradually be adopted.

*Schools of Higher Learning.*—In this respect the diocese of Fort Wayne is especially blessed. At St. Mary's-of-the-Lake the Sisters of Holy Cross conduct a college for young women, which is thoroughly modern and equipped with the necessary botanical, physical and chemical laboratories. They offer the full collegiate course, not to mention unexcelled facilities for the study of art and painting, and vocal and instrumental music.

At Collegeville there is an institution conducted by the Fathers of the Precious Blood, which offers to our young men at the most reasonable terms a four year classical or scientific course, a four year normal course, a three year commercial course, a course in civil engineering and German.

Finally we have at Notre Dame, Indiana, besides a college, the crown of the educational system, a Catholic university under the direction of the Fathers of the Holy Cross. This great institution, with its fifty or more professors and instructors, is housed in magnificent buildings surrounded by spacious grounds and gives to the students, who come to it from all parts of the world, advanced courses in the following subjects: Philosophy, Greek, Latin, English, Elocution and Oratory, Ancient, Mediæval and Modern History, Political and Social Science, French, Spanish, Italian, Portuguese, Provencal, Gælic, German, Pure Mathematics, Applied Mathematics, Astronomy, Mechanical Engineering, Electrical Engineering,

Architecture, Artistic Drawing, Mechanical Drawing, Chemistry, Physics, Botany, Zoölogy, General Biology, Microscopy, Human Anatomy, Human Physiology, Bacteriology, Geology, Pharmacy, Music, Evidences of Christianity, Journalism, Law and Commerce and Telegraphy.

It is incorporated under the laws of the State of Indiana and grants the Degrees of Doctor of Laws, Bachelor of Arts, Bachelor of Letters, Bachelor of Philosophy, Degree of Civil Engineer, of Mechanical Engineer, of Mechanical Engineer in Electrical Engineering, Degree of Pharmaceutical Chemist, of Bachelor of Laws and Degree of Graduate in Pharmacy.

Briefly summing up therefore, the Diocese of Fort Wayne in its fifty years existence has walked far in respect to education, in the path of solid progress. It has passed from the log house school to the splendid modern edifice. It has passed from three schools with a handful of teachers and about a hundred and fifty pupils to one hundred institutions of learning with four hundred and seventy five teachers and professors and fifteen thousand seven hundred children. It has passed from the teacher that merely happened to a great body of pious, efficient and self-sacrificing men and women destined from their infancy to their high calling and leaving it only at the bidding of the Angel of Death. It has established an effective system of superintendence and supervision. It can take the child at the age of six years and watch over his education for a period of sixteen to twenty years. If at the end of the grammar school course he is prevented from going further, he finds himself reasonably equipped for his duties in life, as a good Catholic and good American citizen. If he pursues his studies through the high school, he enters life with a wide knowledge of English literature, science and mathematics and the requirements of a good business training. If a professional career is his choice, he will find at the Catholic University all the facilities for achieving success and even distinction in his chosen profession.

Much of course remains to be done, but the history of the past augurs well for the future and the Diocese of Fort Wayne has every reason in this year of its Golden Jubilee to raise its voice in thanksgiving to God, the Author of all light and knowledge who has bestowed upon it His choicest blessings.

The members of the present School Board are: Rt. Rev. Mgr. J. H. Oechtering, V. G., President; Rev. C. B. Guendling, Secretary; Revs. J. R. Dinnen, L. A. Moench, W. Berg, H. F. Jos. Kroll, A. J. Kroeger, J. H. Guendling, E. J. Wrobel, E. F. Barrett.

## CHAPTER XXVII.

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### ADDENDA.

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#### FORT WAYNE—ST. MARY'S CHURCH.

The handsome amount of \$15,000 is being expended on the thorough renovation and interior decoration of St. Mary's Church in Fort Wayne. The frescoing is in light, delicate tints, blending from cream to buff on ceiling and on walls from cream to warm buff. The mouldings are treated in cream and gold. Along the moulds are seen arabesque ornaments running to the apex of ceiling, culminating in a fine Gothic center. The sanctuary is exceptionally rich in turquoise blue of ceiling and on the walls are two Gothic panels to match with windows; below which all around the tapestry is of rich design. In the sanctuary are the figures of two angels with trumpets: inscription over the angel on the gospel side, being "Tu solus sanctus," and below the angel, "Gloria in excelsis;" the inscription above the angel on the epistle side, "Tu solus Dominus," and below the angel, "Te Deum laudamus." The side altars having been thoroughly renovated have inscriptions over the Blessed Virgin's altar, "Sancta Maria, ora pro nobis;" and over St. Joseph's altar, "Sancte Joseph, ora pro nobis." Beneath these inscriptions we find exquisite damask tapestry with gold ornamentations.

The base of the entire church to height of windows is treated in a solid rich pattern. The shafts of the columns are cream color, and the caps of columns are a very light shade terra-cotta, high lighted with gold. The general effect of the frescoing in light tones is to bring out the beautiful Gothic arches in bold relief.

The panels of the transept ceiling contain eight figures of heroic size: Abraham, Moses, David and Elias of the Old Testament; and St. Matthew, St. Mark, St. Luke and St. John, the four Evangelists of the New Testament. The walls of the transept have four large figures: the Archangels, St. Michael, battling with Satan and St. Raphael, the guide of Tobias; and

two angels bearing scrolls with the inscription, "Ehre sei Gott in der Hoehe," and "Friede den Menschen auf Erden." Back of the main altar are seen two angels and the inscription "Sanctus, Sanctus, Sanctus." We may add the entire ornamentation of the church is in true Gothic style and in chaste effects.

The middle entrance has received three glass doors, the center one large, the other two smaller. The aisles are covered with cork matting. The floor of the sanctuary is rich mosaic. The principal feature of the sanctuary is a new Carrara marble altar which, together with the Calvary group entailed an outlay of \$7,000. The electric light is also one of the improvements, which with its very pretty Gothic fixtures will do much toward bringing out in full view the various ornamentations enumerated. The marble altar will be consecrated with becoming solemnities in October next.

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Page 9, Foot-note: instead of Freedman, read Freeman's.

Page 121, in first line instead of o, read of.

This history is indebted to the Very Rev. Henry Drees, C. PP. S., for valuable communications on the life of Bishop Dwenger.

The Rev. Peter J. Quinn was transferred from Lagro to St. Bridget's Church at Logansport, on July 13, 1907.

The Rev. William D. Sullivan was transferred from the Cathedral to Lagro, on July 13, 1907.

The Rev. William Hoff was transferred from St. Joseph's Church, Logansport to the Cathedral, on July 13, 1907.

The Rev. H. Hoerstman was appointed assistant at St. Joseph's Church, Logansport, on July 13, 1907.

The Rev. Lawrence A. Eberle was transferred from Portland to Goshen, on July 27, 1907.

The Rev. Thomas J. Travers was transferred from Fairmount to Portland, on July 27, 1907. Fairmount was made a mission to be attended from Marion. The Rev. Richard

Wurth, O. F. M., pastor of St. Lawrence's Church, Lafayette, was removed and in his stead the Rev. Sigismund Pirron, O. F. M. was appointed, on July 27, 1907.

The Rev. Justine Welk, O. F. M. assistant at St. Boniface's Church, Lafayette, was recalled and the Rev. Venantius Stephan, O. F. M. was assigned on July 27, 1907.

Two building sites in the town of Gary were secured, together with an option on a third site, intended for the erection of churches, etc. of as many prospective parishes.

The Rev. James M. Walsh.

He was born June 4, 1874, at Valparaiso, Indiana, in the diocese of Fort Wayne. He made his classical studies at St. Charles' near Baltimore, and at Sandwich, Ontario, Canada. He was a student of the North-American College at Rome, Italy, in philosophy and theology. Archbishop Ceppitelli of Myra ordained him priest on February 18, 1900. Immediately after his ordination he was appointed the assistant at St. Vincent's Church in Logansport. Here he remained until the summer of 1903 when on account of sickness he was obliged to seek health in the climate of Colorado. At the present time he is the chaplain of The Mercy Hospital in the city of Denver, with Montclair for a mission.

The Rev. William James Quinlan departed this life at Alton, Illinois, where he was visiting his sister, on August 5, 1907. The burial services and the interment of the remains took place at Alton on August 9.

The mission at Rome City is now attended by the chaplain of the Kneipp Sanitarium.

On July 25, 1907, the election held at St. Mary's Convent at Notre Dame resulted as follows: Mother M. Perpetua, Mother General; First Assistant, Mother M. Aquina; Second Assistant, Mother M. Pauline; Stewardess, Mother M. Cyriaca; and Mistress of Novices, Mother M. Barbara. They continue in office for six years.

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